

# NEGATIVE ROLE OF IMPERIALIST POWERS IN THE FIRST WORLD WAR

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**D. ABDUL KARIM**

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**DEDICATED TO:**

**MY MENTOR**

**MOULANA SYED ABUL AALA MAUDUDI,  
THE GREAT ISLAMIC SCHOLAR, AUTHOR, THINKER,  
AND REFORMER OF OUR TIME,  
WHOSE WRITINGS AND THOUGHTS MOULDED ME  
INTO THE TRUE MOULD OF ISLAM AND MADE ME A  
HUMBLE SERVANT OF ALLAH AND HIS TRUE  
RELIGION, ISLAM!**

## PREFACE

The topics covered in this book were part of the Appendices which I had written while translating the magnum opus *Al-Jihad fil Islam (Jihad in Islam)* written by the great author, Islamic scholar, thinker and reformer, Moulana Syed Abul Aala Maududi, and were meant to be part of the English version of the book. Although these Appendices were relevant to the book, they could not be included as the book would have become even more voluminous. Therefore, it has been decided to publish them as a separate book as they contain important information about the plots and intrigues of the West and the Jews before, during and after the First World War, which not only destroyed the Othmani Caliphate (Turkish Empire), but also successfully subjugated Muslims all over the world and overwhelmed the Islamic ideology; although the weaknesses that had crept into the Muslim Community – its masses and ruling elites – also contributed considerably to its downfall. The information contained in this book although in itself is complete, but can be better understood if read along with *Jihad in Islam*.

Chapter 1 is about the Talmud. Although the Talmud is a compendium of the sayings and decrees of the Jewish jurists, the Jews consider it holier than the Torah. I have tried to analyze the contents of this book and prove that its teachings are inhuman and they portray everyone other than the Jews as animals, and hence teach them to treat them like animals.

Chapter 2 is titled “The History of the House of the Rothschild.” The Rothschilds are Jewish bankers. This article traces back their history of plots and intrigues

through which they rose from an ordinary money exchangers to become the most power financial houses of the world, which, along with other Jewish bankers, control almost the entire economy and finances of the world.

Chapter 3 is about "Inquisition." Islam and Muslims are commonly blamed by the Christian Community (and all other peoples believe it to be the Gospel truth) that they believe and indulge in forcible conversion of non-Muslims. In this Chapter, I have proved with historical facts that contrary is true. It was and it is the Christians who have been engaged in forcible conversion of non-Christians, and even had resorted to torture and other atrocities in the past and monetary and material inducements in the present.

Chapter 4 concerns the secret treaties that the Western countries entered into before the commencement of the First World War who later formed an alliance. These secret treaties, contrary to the impression created by the Western nations, show their imperialistic tendencies and desire for subjugation of the weaker countries and domination of the world and its resources.

Chapter 5 contains the correspondence between the British High Commissioner in Egypt Sir Henry McMahon and Husain bin Ali, Sharif of Makkah. This correspondence shows how the British Empire seduced the Arabs to revolt against the Turkish Empire and made promises of independence and establishment of an Arab Caliphate comprising of the Arab territories of the Turkish Empire, which promises, however, were never fulfilled.

Chapter 6 is titled "Broken Promises: Division of the Middle East." As can be gathered from the title, this Chapter deals with the promises that were made and broken by the Allies to the Arabs during the First World War, how they divided the Middle East between themselves and the atrocities committed by them on the Arab Muslim population in order to subjugate them.

Chapter 7 deals with the causes for the fall of the Turkish Empire, and how Turkish people, in spite of their defeat in the First World War, managed to take back the territories of their country which they had lost during the War with their legendary courage and fighting spirit.

Chapter 8 concerns with the heavy damages imposed on Germany after the First World War by the Paris Peace Conference, which was one of the causes for the Second World War.

Chapter 9 contains the Memorandum of Mr. David Lloyd George (British Prime Minister from 1916-1922) titled "Some Considerations for the Peace Conference before they finally draft their terms," in which he had recommended imposition of softer and moderate terms on Germany, which was however ignored by the Peace Conference; the Conference imposed heavy and immoderate damages on Germany on the insistence of France.

During the Second World War, common people had to undergo tremendous sufferings. One such incident is highlighted in Chapter 10, which details the sufferings of the inhabitants of the city of Leningrad (formerly called St. Petersburg) during its siege by German forces.

Mysore, India  
August 27, 2016

**D. Abdul Karim**

## CHAPTER I

### THE TALMUD

The most important and influential book in Judaism is the Talmud. Moulana Syed Abul Aala Maududi has briefly commented upon this book in his exegesis *Tafheem al-Quran* and also in his remarkable book *Al-Jihad fil Islam*. Since this book, the Talmud, is considered by the followers of Judaism more important than the Torah, the author, with great hesitation (as he knows his limitations), has attempted to critically analyze by quoting from this Book and also with the help of the quotations from those scholars who have already critically analyzed it. This is being done for two reasons: One is that many of us do not even know that a book called the Talmud exists, and the other is that its teachings have a bearing on the subject of war dealt with in the book *Al-Jihad fil Islam*. I have particularly brought out the teachings of the Talmud which concern the subject of war, since Moulana Maududi has dealt with them only briefly in his aforesaid book *Al-Jihad fil Islam*. Further, the Talmud plays a very influential role in the lives of the Jewish people and they consider it more sacred and holier than the Torah or the Old Testament.

Non-Jews have always reacted strongly against the Talmud because of its teachings which are anti-non-Jews. "The Talmud's basic law is that only the Pharisee Jew ranks as a man or human being. All others rank as animals; 'the people who are like an ass-slave who are considered the property of the master.' The attitude resulting from such teachings has been resented by non-Jews in all the countries during the past several centuries. Such resentment, however, is always portrayed by Jews as

'persecution of the Jews'."<sup>1</sup> That is the reason the Jews have always tried to shroud the Talmud in secrecy and hide it from the non-Jews. It is only recently that it has come into public domain.

Michael Levi Rodkinson, an American-Jewish scholar and publisher, further elaborates how the Talmud was hated and resented by others and how the Jews protected it at all costs:

"The persecutors of the Talmud during the period ranging from the first century B.C., when it began to take form, to the present day, have varied in their character, objects and actions. In one respect, however, they all agreed, namely, in their general wish to destroy its existence... During the twenty centuries of its existence not one of them has passed without great and powerful enemies vying with each other and exhausting every effort to destroy it; still it survived in its entirety, and not only has the power of its foes failed to destroy even a single line, but it has not even been able materially to weaken its influence for any length of time. It *still dominates the minds of a whole people, who venerate its contents as divine truth, and countless numbers have sacrificed their lives and their possessions to save it from perishing.*

"A review of its persecutors, before going into their history would not be amiss. They are the Seleucidae, in the time of Antiochus Epiphanes, the Roman Emperor Nero, Domitian, Hadrian, etc., the Samaritans, the Sadducees, Boethuseans, the followers of Jesus, and all the sects opposed to the Pharisees.

"Before the development of the Talmud had been completed, when hardly a single section had been

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<sup>1</sup> Elizabeth Dilling, *The History of the Talmud*, Chapter I, p. 2.



arranged systematically and written down, it having been known merely as oral teaching in the mouths of the sages, and reconsidered and analyzed constantly by their disciples in the colleges, it was violently attacked. But no sooner had the Talmud been completed in Babylonia, and the Saburites had put their seal upon it, so to speak, deciding that nothing was to be added to or subtracted from, when Justinian decreed practically its death; that is to say, what amounted to the same thing, capital punishment to all those who were occupied in its study. Then followed the Karaites, in the days of the Gaonim, who seriously threatened its existence. Time and time again they triumphed over Talmudic Rabbis and were near making an end of the Talmud and of them. The Rabbis next encountered the Popes. From the time of Pope Innocent III, the Talmud was burned at the stake in nearly every century from the 11<sup>th</sup> to the 18<sup>th</sup>, in Italy, France, Germany, Spain, and many other countries, and in the 18<sup>th</sup>, also in Poland by the Frankists, by Bishop Dembovski, where copies were dragged through the streets of the city, tied to horses' tails and then delivered to the executioner to be burned at the stake in Kamenetz, Lemberg, Brody and elsewhere. In most places, before it was resolved what was to be done with Talmud, the Israelites were forced to dispute with its enemies, and had to pay heavy fines for arriving late to the dispute, as well as for being vanquished in argument, the judges, being their enemies. Still what has been the result? The Talmud exists today, and not one letter in it is missing. It is true, the persecutions against it are not yet at an end; accusations and calumnies by its enemies, under the new name of anti-Semites, are still directed against it, while the government of Russia legislates against and restricts the rights of the

nation which adheres to the Talmud. No modern persecutions, however, can seriously endanger its existence, and it would appear that the Talmud will also survive them and continue as long as the sky spans the earth."<sup>1</sup>

### **To the Jews, the Babylonian Talmud is the Sole Authority and not the Torah**

It has already been quoted above from the book of Michael L. Rodkinson that not the Torah but the Talmud *"still dominates the minds of a whole people, who venerate its contents as divine truth, and countless numbers have sacrificed their lives and their possessions to save it from perishing."*

The Universal Jewish Encyclopaedia (1943) states:

*"The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees.<sup>2</sup> Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most important single piece of that literature ... and the study of it is essential for any real understanding of Pharisaism."*  
(Vol. VIII, p. 474)

The Jewish Encyclopaedia (1905) states about the origin of the Talmud:

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<sup>1</sup> Rodkinson, Michael L., *The History of the Talmud*, Introduction, p.1&2.

<sup>2</sup> The Pharisees are the spiritual fathers of modern Judaism. Their main distinguishing characteristic was a belief in an Oral Law that God gave to Moses at Sinai along with the Torah. The Torah or Written Law was... open to interpretation. The Pharisees believed that God also gave Moses the knowledge of what these laws meant and how they should be applied. This oral tradition was codified and written down roughly three centuries later in what is known as the Talmud. (Mitchel G. Bard, *Pharisees, Sadducees, and Essenes*)

"With the destruction of the Temple (70 A.D.) the Sadducees<sup>1</sup> disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth, Jewish life was regulated by the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older priestly tradition (Abot i:1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future." (Vol. IX, p. 666)

Elizabeth Dilling writes:

"You may ascertain by turning to top Jewish authorities today that the Babylonian Talmud, the written form of the Tradition of the Pharisees, is the sole authority of the so-called "Jewish" religion or Judaism.

"Rabbi Louis Finklestein was chosen in 1937 by the Kehillas (Jewish communities) of the World as one of the top 120 Jews best representing "a lamp of Judaism" to the World, together with Maxim Litvinov (Finklestein), the Communist Commissar and bank robber terrorist; atheist communist Albert Einstein; those indefatigable Marxist reds, Harold

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<sup>1</sup> The Sadducees were elitists who wanted to maintain the priestly caste, but they were also liberal in their willingness to incorporate Hellenism into their lives, something the Pharisees opposed. The Sadducees rejected the idea of the Oral Law and insisted on a literal interpretation of the Written Law; consequently, they did not believe in an afterlife, since it is not mentioned in the Torah. The main focus of Sadducees' life was rituals associated with the Temple. The Sadducees disappeared of the Sadducees-survived, so the little we know about them comes around 70 A.D., after the destruction of the Second Temple. None of the writings of the Sadducees survived, so the little we know about them comes from their Pharisaic opponents. (Mitchel G. Bard, *Pharisees, Sadducees, and Essenes*)

Laski and his friend Felix Frankfurter (U.S. Supreme Court Justice) who shared honours with Rabbi Finklestein and others. Finklestein has long headed the Jewish Theological Seminary of America, with branches in New York and Los Angeles. In his two-volume work "The Pharisees," Rabbi Finklestein writes:

"Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism. But throughout these changes of name ... the spirit of the ancient Pharisee survives unaltered. When the Jew ... studies the Talmud, he is actually repeating the arguments used in the Palestinian academies. ... From Palestine to Babylonia; from Babylonia to North Africa, Italy, Spain, France and Germany; from these to Poland, Russia and Eastern Europe generally, ancient Pharisaism has wandered. In the midst of new conditions of life, faced with new worlds of thought, the disciples of the Pharisees have sought on the one hand to preserve the old, and on the other to create the new."

Rabbi Finklestein further states:

"The Talmud derives its authority from the position held by the ancient academies (i.e. Pharisee). The teachers of those academies, both of Babylonia and of Palestine, were considered the rightful successors of the older Sanhedrin. . . . At the present time, the Jewish people have no living central authority comparable in status to the ancient Sanhedrins or the later academies. Therefore, any decision regarding the Jewish

religion must be based on the Talmud as the final résumé of the teaching of those authorities when they existed. (*The Jews — Their History, Culture, and Religion*, Vol. 4, p.1332, Jewish Publication Society of America, 1949).

"The Talmud: Heart's Blood of the Jewish Faith," was the heading of a November, 1959, instalment of a bestselling book by the Jewish author, Herman Wouk, which ran serially in the *New York Herald-Tribune*. To quote:

"The Talmud is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs or ceremonies we observe — whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists — we follow the Talmud. It is our common law."<sup>1</sup>

Elizabeth Dilling further writes:

"The Bible under Talmudic Judaism is considered to be a collection of simple tales fit only for fools, women and children. The Talmud "sages" thus must find new meanings in it by letter and number tricks which reverse the plain meaning and create out of it the permission to do otherwise forbidden crimes and misdeeds. The words of the Bible are continually misused and misquoted for purposes of blasphemy and reversal... The Soncino edition of the Talmud states:

"As will be seen on (Nedarim) 37a (of the Talmud), Scripture was generally regarded as the study of children only, adults usually investigating the deeper meaning ... From

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<sup>1</sup> Elizabeth Dilling, *The Jewish Religion: Its Influence Today*, Chapter I, p. 1&2.

this we see that it was usual to teach the Bible to girls in spite of the Talmudic deduction that daughters need not be educated (Kid. 30a). The opposition of Rabbi Eliezer to teaching the Torah to one's daughter (Sotah 20a: "He who teaches his daughter Torah is as though he taught her lewdness.") was probably directed against the teaching of the Oral Law, and the higher branches of study (V. Maimonides Yad. Talmud Torah) ... The context shows that the reference is to the higher knowledge of Biblical law." (p. 107)<sup>1</sup>

### The Talmud: Meaning and Definition

Michael L. Rodkinson writes as to the origin of Talmud thus:

"The name 'written law' was given to the Pentateuch, Prophets and Hagiographa, and that of 'oral law' to all the teachings of the 'sages' consisting of comments on the text of the Bible. The word Torah alone was applied to the entire Bible, the term 'Talmud' was reserved for the oral law, though the meaning of these two words is identical; namely, 'teaching' or 'study.' Still, because it is written *Velimdo* (Deut. xxxi, 19), and *teach it* the children of Israel (put it in their mouths; that is to say that the teacher's duty was to explain and comment on the laws and ordinances until the children understood them thoroughly and were conversant with them by heart) — the name "Talmud" was applied to what was styled by a long phrase "Oral Law" (Torah-she b'al-Peh). This word designated all the commentaries of the sages on the

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<sup>1</sup> Elizabeth Dilling, *The Jewish Religion: Its Influence Today*, Chapter I, p. 1&2..

Scriptures which the Pharisees had begun to interpret figuratively.”<sup>1</sup>

Elezabeth Dilling writes in her scholarly book:

“The Babylonian Talmud is composed of "Mishnah" (or "Halacha"), or laws formulated by the Pharisees

whose teachings comprise the Talmud, and "Gemara," or argumentative teachings about these laws. There are 63 books in the Babylonian Talmud, largely divided without topical organization.

“All Talmud books have "Mishnah" (plural "Mishnaim"). Some lack a "Gemara." The "Mishnah" or law of one or another Pharisee may be referred to, for example, as the "Mishnah of Rabbi Akiba," or of "Eliezer ben Jacob."

"The name Mishnah is applied in particular to the collection of Halachoth, or laws, made by Judah Hanasi (generally known as Rabbi) and his colleagues at the beginning of the 3rd Century C.E." (Note: "CE." stands for "Common Era," to avoid "AD" or "Year of Our Lord," from the Latin, Anno Domini.) (See Jewish Encyclopaedia, "Mishnah")

Quoting further from the Jewish Encyclopedia, she writes:

“The Mishnah represents the culmination of a series of attempts to bring order into the vast mass of traditions which had been transmitted orally for many centuries ... The compilation of the Mishnah is not, however, the work of one man, or even of the scholars of one age, but rather the result of a long process extending over a period of two centuries.”

Also:

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<sup>1</sup> Rodkinson, Michael L., *The History of the Talmud*, Chapter I, p. 5.

"In the Palestine Pharisee Talmudic center at Jabneh (for it was never in Jerusalem but at Jabneh where the Jerusalem Talmud was composed), there was a concerted effort on the part of the sages of Jabneh (about 90 CE.) to assemble and harmonize the Halacha...Akiba (died about 135 C.E.) arranged the Halachoth in logical order and probably constructed the framework of the present day Mishna; (4) the collection of the Akiba was enlarged and brought up to date by his disciple Meir [Note: Who, the Talmud says, was a descendant of Nero, a convert to Talmudism.] (5) it became the custom, after the time of Akiba, for every head of an academy to compile his own Mishnah so that the confusion that resulted... motivated Judah Hanasi to compile a standard authoritative Mishnah; (6) although it is reported that Judah made use of thirteen different collections of Halachoth in his work, his Mishnah is based largely upon the collection of Meir, and indirectly, therefore, upon that of Akiba. (Universal Jewish Encyclopedia, "Mishnah")

"Judah Hanasi, who compiled the Mishnah, was born about A.D. 135 and died after A.D. 200 (same authority, "Judah Hanasi"). "Nasi," meaning "prince" of Jewry, was the title given to the head of the Sanhedrin court, which meted out life and death under Talmudic law.<sup>1</sup>

### **The Talmud: Its Six Main Divisions<sup>2</sup>**

The Talmud is divided into six main divisions called "Sedarim" (orders), but each division and each volume is a

<sup>1</sup>Elizabeth Dilling, *The Jewish Religion: Its Influence Today*, Chapter I, p. 1&2.

<sup>2</sup>Information contained in this segment is collated from Elizabeth Dilling's *The Jewish Religion: Its Influence Today*, Chapter I, p. 4&5.



hodge-podge of every subject imaginable. The main and overall characteristics of the Talmud are: pomp, silliness, obscenity and more obscenity, a setting up of laws seemingly for the purpose of inventing circumventions, and evasions; delight in sadistic cruelty; reversal of all Biblical moral teachings on theft, murder, sodomy, perjury, treatment of children and parents; insane hatred of Christ, Christians and every phase of Christianity.

The Six Divisions of the Babylonian Talmud, called "Seder" (plural Sedarim), are:

1. ZERAIM (seeds) composed of 11 books which are as follows:

Berakoth: The name of this book supposedly means benedictions, but is as foul a collection of obscenity as one could find, with 405 pages of what is nothing but "privy talk." The other 10 books are: Pe'ah (Corner); Demai (Doubtful); Kil'ayim (Mixture); Shebi'ith (Seventh); Termuah (Heave Offerings); Ma'aseroth (Tithes); Ma'aser Sheni (Second Tithe); Hallah (Dough); 'Orlah; Bikkurim (First Fruits).

2. SEDER MOED (Festivals) comprises of 12 books as follows:

Sabbath (Laws of; endless silly regulations and their evasions); Erubin (Mingling); Pesahim (Passover); Shekalin (Shekels); Yoma (Yom Kippur); Sukkah (Booths); YomTob (Feast Day); Rosh Hashona (New Year); Ta'anit (Fasting); Megillah (Scroll of Esther, read on Purim); Moed Katan (Half Feasts); Hagigah (Feasting).

The Megillah is a sadistic celebration of drunkenness and bloodlust, the Talmudic admonition being that it is the duty of the Jew to be so drunk on Purim he doesn't know the difference

between "Blessed be Mordechai" and "Cursed be Haman."

3. SEDER NASHIM (Women): This section includes a 13-page introduction to the Soncino edition (of Talmud) by Rabbi J.H. Hertz. These books are principally distinguished by their sub-sewer filth and obscenity. There are 7 books in Nashim which are as follows:

Yebamoth (The Dead Brother's Widow): occupies 2 volumes, 871 pages in the Soncino edition; Kethuboth (on the sum due to a wife who is divorced): occupies 2 volumes and 728 pages of Talmudic sex filth (e.g. a baby girl being fair prey for adult men); Nedarim (Vows): 282 pages of filth and immorality, illustrative of what Christ denounced when attacking the Pharisees; Kethuboth (More Vows): 253 pages in the Soncino edition, hair-splitting, immoral twaddle, and include the Kol Nidre; Sotah (The Suspected Woman); Kiddushin (Betrothal); Gittin (on Getting the "Get" or divorce) with space allotted for such things as placing Christ and all Christians in Hell. [The *Kol Nidre* is a solemn ceremony in Judaic religious practice that has been an issue of controversy between the Jews and Christian nations for more than a thousand years.]

4. SEDER NEZIKIND (Damages): This has 10 books, which are as follows:

Baba Kamma (The First Gate): 719 pages of Talmudic ramblings, a general law on damages being that hurting Gentile property is permissible; injuring Jewish property is like assaulting the Divine, for, only 'Jews' are 'men' and non-Jews rank as animals. This is the 'brotherhood' as advocated in the Talmud; Baba Mezia (Middle Gate): 676 pages in Soncino edition and of similar import; Baba Bathra (Last Gate): 779 pages in 2

volumes and replete with anti-Gentile preachings; Sanhedrin: It forms, along with Makkoth, the chief repository of the criminal law of the Talmud. This section includes the most virulent calumnies of Jesus, including his imaginary stoning, burning in dung, his decapitation, his strangling in dung, his hanging, or crucifixion for 'blaspheming' the Pharisee 'sages.' Makkoth (Beatings); Shebuoth (Oaths – More Vows); Eduyyoth (Testimonies); Abodah Zarah (on treatment of, presumably, the non-human non-Jews); Aboth (Sayings of the Fathers of Talmudism); Horayoth (Rulings).

5. SEDER KODASHIM (Sacrifices): There are 11 books in Kodashim, which are as follows:

Zebahim (Bloody Sacrifices); Menahot (Meal Offering); Hullin (Killing); Bekorot (First Born); Arakin (Estimation); Temurah (Exchange); Keritot (Extermination); Me'ilah (Trespass); Tamid (Daily Offering); Middot (Measures); Minnim (Birds' Nests).

6. SEDER TOHOROTH (Cleanness): This comprises of 12 books as follows:

Niddah (The Menstruant Woman): Is the prize part in this alleged religious section, devoting 509 pages to discussing smell, colour, and examination by the rabbis of menstruation, without apparent medical or any other purpose except wallowing in the repulsive; pomp and asininity also abound. Kelim (Vessel, Utensil Cleanness): Illustrates through 'nit-picking' rules the 'straining at a gnat' cited by Christ (Mathews 23:24); also, "Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." (Luke 11:39); Oholoth (Tents); Nega'im (Plagues); Parah (Young Cow); Tohoroth (Purification); Mikawaoth (Ritual Bath): Such as the menstruant

woman should take before having intercourse with her husband, thus ridding her of the evil eye; Makshirin (Kosher, Proper); Zabin (Flux); Tebul Yom; Yadayim (Hands); Ukzin (Stems). The 1,098 pages on "cleanness" are filled with the foulest obscenities of thought.

## Objective, Regulations and Limits of War in the Talmud

We do not find any details about the objective, limits and regulations of waging war in the Talmud except for one ordinance found in Sanhedrin. However, as in the Torah, we find instructions pertaining to the treatment to be meted out to non-Jews with regard to the day-to-day dealings and other social interactions, which clearly indicate the vicious manner in which the followers of Judaism would deal and treat their enemies. Some of these instructions are given below: [All excerpts given here are from Soncino Babylonian Talmud; published by the Soncino Press, London.]

**1. Objective of War:** In the Talmud too there is no loftier objective of war except acquisition of land and extending territory, plundering, annihilating the non-Jewish population, and establishing a Jewish temple. According to the Talmud, war is nothing but an act of aggression. It is written in the Talmud:

**Mishnah (Law):** "He [the king] may lead forth [the host] to a voluntary war on the decision of a court of seventy-one. He may force a way through private property and none may oppose him. There is no limitation to the king's way. The plunder taken by the people [in war] must be given to him, and he receives the first choice [when it is divided]." (Sanhedrin, 20b)

In the footnote to the above, voluntary war has been explained thus:

"In contradistinction to the obligatory war which was directed against the seven nations that inhabited Canaan, voluntary war also includes the campaign against Amalek or against an enemy attacking Israel. Voluntary war is waged merely with the object of extending territory. It might therefore be defined as a war of aggression, as opposed to a defensive war. V. Sot. 44b; Maim. Yad, Melakim 5, 1."

In Gemara (argumentative teachings/explanation), this Law is explained thus:

"Rab Judah said in Samuel's name: All that is set out in the chapter [dealing with the actions] of a king, he is permitted to do. Rab said: That chapter was intended only to inspire them with awe, for it is written, Thou shalt in anywise set him king over thee; [i.e.,] his awe should be over thee." (Sanhedrin,<sup>1</sup> 20b)

It is very clear from the above that the main objective of waging war is establishing the awe of the political and military power of the Jewish people over all other non-Jewish nations, annihilating them ("cut off the seed of Amalek"), plundering and constructing Jewish temples.

**2. *Exploitation of Gentiles<sup>2</sup> (Non-Jews/Heathens):***  
Elizabeth Dilling states:

"The basic Talmudic doctrine includes more than a "super-race" complex. It is an "only race" concept.

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<sup>1</sup> The word Sanhedrin designates the higher courts of law which in the latter part of the period of the Second Temple administered justice in Palestine according to the Mosaic Law in the more serious criminal and especially capital cases. Since this tractate deals with the composition, powers, and functions of these courts and is the chief repository of the criminal law of the Talmud, it has been named Sanhedrin.

<sup>2</sup> "Gentiles," a term which in the Bible refers to pagan sex-worshippers, demon invokers and the like.

The non-Jew thus ranks as an animal, has no property rights and no legal rights under any code whatever. If lies, bribes or kicks are necessary to get non-Jews under control — that is legitimate. There is only one "sin," and that is anything which will not frighten non-Jews and thus make it harder for the Jewish "humans" to get them under control. "Milk the Gentile," is the Talmudic rule, but don't get caught in such a way as to jeopardize Jewish interests. Summarized, Talmudism is the quintessence of distilled hatred and discrimination — without cause, against non-Jews."<sup>1</sup>

**3. Articles Lost by the Gentiles:** The Talmud directs that lost articles of the gentiles should never be restored to them if there is no fear of profanity (disrespect) to Israel and his God.

"His lost article is permissible, for Rabbi Hama ben Guria said that Rab stated: Whence can we learn that the lost article of a heathen is permissible? Because it says: *And with all lost thing of thy brother's*: it is to your brother that you make restoration, but you need not make restoration to a heathen." It was taught: Rabbi Phinehas ben Yair said that where there was a danger of causing a profanation of the Name (of Israel and his God), even the retaining of a lost article of a heathen is a crime." (Baba Kamma, 113b)

**4. Cheating Ignorant Gentiles Permitted:** It is instructed in the Talmud that it is lawful for the Jews to cheat, undercharge and take advantage of the mistakes of the gentiles.

"Samuel said: It is permissible, however, to benefit by his (i.e. Gentile's) mistake as in the case when

<sup>1</sup> Elizabeth Dilling, *The Jewish Religion: Its Influence Today*, Chapter IV, p. 16.

Samuel once bought of a heathen a golden bowl under the assumption of it being of copper for four zuz, and also left him minus one zuz (i.e. paid him lesser than the agreed price). Rabbi Kahana once bought of a heathen a hundred and twenty barrels which were supposed to be a hundred while he similarly left him minus one zuz, and said to him: 'See that I am relying upon you.' ... Rabbi Ashi was once walking on the road when he noticed branches of vines outside a vineyard upon which ripe clusters of grapes were hanging. He said to his attendant: 'Go and see, if they belong to a heathen bring them to me, but if to an Israelite do not bring them to me'." (Baba Kamma, 113b)

**5. *Deny Justice to a Gentile at all Costs:*** The Talmud teaches that the non-Jews should be denied justice and the Jews should always be favoured.

"But Rabbi Ashi said ... as it was taught: 'Where a suit arises between an Israelite and a heathen, if you can justify the former according to the laws of Israel, justify him and say: 'This is our law'; so also if you can justify him by the laws of the heathens justify him and say (to the other party): 'This is your law'; but if this cannot be done, we use subterfuge to circumvent him.' This is the view of Rabbi Ishmael, but Rabbi Akiba said that we should not attempt to circumvent him on account of the sanctification of the Name (of Israel and his God). Now according to Rabbi Akiba the whole reason (appears to be) because of the sanctification of the Name, but were there no infringement of the sanctification of the Name, we could circumvent him." (Baba Kamma, 113a)

**6. *Food and Wine Touched by Gentiles Unfit for Israelites:*** The Talmud also teaches untouchability to its followers.

**Mishnah (Law):** "If a heathen was conveying jars of wine together with an Israelite from place to place, and it may be presumed that [the wine] is under supervision, it is permitted. But if [the Israelite] informed him that he was going away [and he was absent a length of time] sufficient for the other to bore a hole [in a jar], stop it up and [the sealing clay] to become dry, [the wine is prohibited]... If he was eating with him at a table and set some flagons upon the table and others upon a side-table and leaving them there went out, what is upon the table is prohibited and what is upon the side-table is permitted; and should he have said to him, 'mix [some of the wine with water] and drink,' what is upon the side-table is likewise prohibited." ('Abodah Zarah, 69a)

In the Gemara (argumentative teachings/explanation) a very interesting observation is made which exposes the moral status of the Jews. It states:

"Some thieves came up to Pumbeditha and opened many casks. Raba said: The wine is permitted. What was his reason? – Because the majority of thieves [in that part of the country] are Israelites. The same thing happened in Nehardea, and Samuel said: The wine is permitted." ('Abodah Zarah, 70a)

**7. Legal Discrimination of the Gentiles:** To claim compensation to one's own damaged property, one should be a Jew. A non-Jew i.e. a gentile/heathen has no right to claim compensation under the Talmudic Law:

"The [damaged] property should belong to persons who are under [the jurisdiction of] the law. What [person] is thereby meant to be excepted? If a heathen, [who does not], is not this explicitly stated further on? 'An ox of an Israelite that gored an ox of a heathen is not subject to the general law of liability for damage'? — That which has first been



taught by implication is subsequently explained explicitly." (Baba Kamma, 13b)

In the footnote to the above it is explained that a "heathen" is one "who does not recognise the covenant of Law, and who does not consider himself bound to control his own cattle from doing damage to others," as if a Jew always controls his cattle from doing damage to others. This discrimination and contradiction is further exposed in the following Talmudic Law:

**Mishnah:** Where an ox belonging to an Israelite has gored an ox belonging to a Cananite, there is no liability, whereas where an ox belonging to a Cananite gores an ox belonging to an Israelite, whether while *Tam* or *Mu'ad*, the compensation is to be made in full." (Baba Kamma, 37b)

**8. Lending Money on Interest to Gentiles Made Lawful:** Although lending money on interest (usury) is prohibited in the 'Torah, the Talmud has confined its application only to the lending made between the Jewish people; whereas it has declared lawful lending money to the Gentiles on interest.

**Mishnah:** "If a man lends [money] to his neighbour, he must not live rent-free in his court, nor at a low rent, because that constitutes usury." (Baba Mezi'a, 64b)

Contradicting the above law, which is general in nature, in the following law it has been made specific only to the Jewish people and all other non-Jewish people have been taken out of its purview. The result has been that all along the history and particularly today, the Jewish people are the vicious and greediest usurers of all times, and because of their usurious activities the entire humanity is passing through untold miseries and hardships. It would be an eye-opener and a shocking experience to read about the ruthless and cunning activities of one of the greatest

banking monopolies of the world, the family of the Rothschilds, written by Andrew Hitchcock under the title *The History of the House of Rothschild* which is available at the website [www.iamthewitness.com](http://www.iamthewitness.com).

**Mishnah:** "One may not accept from an Israelite an 'Iron Flock' [investment with complete immunity for the investor], because that is usury. But such may be accepted from heathens, and one may borrow from and lend to them on interest. The same applies to a resident alien. An Israelite may lend a Gentile money [on interest] with the knowledge of the Gentile, but not of the Israelite." (Baba Mezai'a, 70b)

**9. *Illegal Occupation of the Gentiles' Property Lawful for the Jews:*** The Talmud also declares that occupation of a Gentile's property lawful and that for this no documentary proof is required; mere possession for a prescribed period of time is enough to confer a title to the property on the Jew.

**Mishnah:** A presumptive title<sup>1</sup> to houses, pits, ditches and caves, dovecotes, baths, olive presses, irrigated fields, slaves, and anything which is continually producing is conferred by three years [unchallenged possession] from day to day. A presumptive title to a non-irrigated field is conferred by three years' possession not reckoned from day to day. Rabbi Ishmael says: it is sufficient

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<sup>1</sup> In the footnote, it is explained:

[<sup>1</sup>] Hebrew *hazakah*, which combines the meanings of 'holding' or 'occupation', and 'presumed ownership'. What is meant is a title not supported by documents or witnesses, but based on the mere fact of possession. The English legal term is Usucaption'.

In the Gemara, it is further elaborated: "Rab Judah said in the name of Samuel: 'The property of a heathen is on the same footing as desert land; whoever first occupies it acquires ownership.'" (Baba Bathra, 54b)

to have three months in the first year, three months in the last and twelve in the middle, making eighteen months in all. Rabbi Akiba says: all that is required is a month in the first, a month in the last, and twelve months in the middle, making fourteen months in all. Rabbi Ishmael says: this refers only to a cornfield, but in a field planted with trees, if a man harvests his grapes, gathers in his olives, and culls his figs, this counts as three years. (Baba Bathra, 28a)

It can be noted from the above why the Jews have no qualms in illegally occupying the lands and properties of others particularly belonging to Muslim Arabs, who in their entire history of political and military power had never mistreated or persecuted the Jews. On the contrary, it was the Christian Europe which had mistreated, crushed, and persecuted them. Instead of occupying their lands and properties, the Jews have illegally occupied the lands and properties of those people who had provided them shelter, peace and tranquillity in their dominions and that too in the twilight of their political power; the Jews would not have even thought of doing so in the glare of their political and military power.

**10. Robbing and Murdering the Gentiles by the Jews**  
**Lawful:** All crimes against the Gentiles by the Jews have been made lawful by the Talmud.

“With respect to robbery – If one stole or robbed or (seized) a beautiful woman, or (committed) similar offences, if (these were perpetrated) by one Cuthean (heathen) against another, (the theft, etc.) must not be kept, and likewise (the theft) of an Israelite by a Cuthean, but that of a Cuthean by an Israelite may be retained... For murder, whether of a Cuthean by a Cuthean, or of an Israelite by a Cuthean, punishment is incurred, but of a Cuthean by an

Israelite, there is no death penalty." (Sanhedrin, 57a)

In the footnote to the above it is stated: 'Cuthean' (Samaritan) was here substituted by the censor for the original *goy* (heathen).'

**11. Various Ways to Murder one's Neighbour and Escape Punishment:** The Talmud is a strange book in that it not only permits commission of crimes against the non-Jews but also teaches its followers the methods of committing such crimes and then escaping punishments.

"Raba said: If one bound his neighbour and he died of starvation, he is not liable to execution. Raba also said: If he bound him in the sun, and he died, or in a place of intense cold and he died, he is liable; but if the sun was yet to appear, or the cold to make itself felt, he is not.<sup>1</sup> Raba also said: If he bound him before a lion, he is not liable;<sup>2</sup> before mosquitoes [who stung him to death], he is. Rabbi Ashi said: Even before mosquitoes, he is not liable, because these go and others come.<sup>3</sup>

"It has been stated: If one overturned a vat upon a man [who then died of suffocation], or broke open a ceiling above him, - Raba and Rabbi Zera [differ]: One ruled that he is liable, the other that he is not. It can be proved that it was Raba who ruled that he is

<sup>1</sup> In the footnotes, it is stated: i.e. he is liable only if the place was already exposed to heat or cold. But if it was merely destined to become hot, the sun not yet having risen, he is not liable. In the first case, he is regarded as a direct murderer, in the second, as an indirect cause. That is the general reason for the exemptions taught in this passage.

<sup>2</sup> Because he could not have saved himself in any case.

<sup>3</sup> i.e. the mosquitoes before which the prisoner was bound do not kill him entirely, as there is a continuous coming and going. Hence, it is similar to binding one in a place where the sun will appear, but has not yet done so.

not liable, for he said: If one bound his neighbour and he dies of starvation, he is not liable. On the contrary, it can be shown that Rabbi Zera ruled that he is not liable. For Rabbi Zera said: If one led his neighbour into an alabaster chamber<sup>1</sup> and lit a candle therein, so that he died [of the fumes], he is liable. Now, the reason is only that he lit a candle that he is liable; but had he not lit a candle [and the prisoner died of the natural heat and lack of air], he would be exempt!<sup>2</sup> I will tell you: In that case, without a candle, the heat would not have commenced [its effects] immediately [he placed him therein]; but in this case [of placing the upturned vat over him] the heat commences immediately." (Sanhedrin, 77a)

It is further taught:

"Our Rabbis taught: If 10 men smote a man with ten staves, whether simultaneously or successively; and he died, they are exempt. (Sanhedrin, 78a)

**12. Method of Invalidating Vows:** Every religion and members of the civilized communities of the world honour their pledges and vows even at the cost of their lives and personal losses. Human history is full of such examples where people have sacrificed everything to honour their pledges and vows. If at all, due to unavoidable circumstances, one had to break his pledge or vow, there is a civilized way to do it; if it is only a personal pledge or vow which has a bearing only on one's own self, then, as far as Islam is concerned (may be in other religions too) there are regulations to follow, but if a pledge or vow affects others, then it is always necessary to inform others too to safeguard them from its adverse consequences. However, most probably, the Jewish people are the only

<sup>1</sup> Which was then hermitically sealed, so that no fumes could escape.

<sup>2</sup> Thus Rabbi Zera maintains that no penalty is incurred for indirectly causing one's death.

people who have thought out an easy method of coming out and invalidating their vows without any intimation to others who might be affected by such invalidation, and that too in advance. Talmud says:

“And he, who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare: ‘Every vow which I may make in the future shall be null. [HIS VOWS ARE THEN INVALID.]’ (Nedarim, 23a)

In the footnote to the above, it is written:

“This may have provided a support for the custom of reciting Kol Nidre<sup>1</sup> (a formula for dispensation of vows) prior to the Evening Service of the Day of Atonement (Ran.)... Though the beginning of the year (New Year) is mentioned here, the Day of Atonement was probably chosen on account of its great solemnity. But Kol Nidre was part of the ritual is later than the Talmud, and, as seen from the following statement about Rabbi Huna b. Hinena, the law of revocation in advance was not made public.”

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<sup>1</sup> Kole Nidre Prayer: “All vows, obligations, oaths, and anathemas, whether called ‘konam,’ ‘konas,’ or by any other name, which we may vow, or swear, or pledge, or whereby we may be bound, from this Day of Atonement until the next (whose happy coming we await), we do repent. May they be deemed absolved, forgiven, annulled, and void, and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths.” The leader and the congregation then say together: “And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people were in ignorance.” (Num. xv. 26) (Jewish Encyclopedia, Vol. VII, p. 539)

**CHAPTER II****THE HISTORY OF THE HOUSE  
OF ROTHSCHILD**

by Andrew Hitchcock

There have been and are many causes for the eruption of wars in the human history; one among them has been the avarice and inhuman attitude of the Zionist and the Jewish community and their readiness to reap economic benefits out of human sufferings and misery, particularly during and after wars.

The world today is mired in misinformation, untruths and half-truths to such a degree that it has become very difficult to uncover the real truth behind the events and actions of people and nations. Evil people try their best to hide their misdeeds and put a mask of righteousness to hide their hideous and repulsive faces and deeds which have destroyed and are destroying the entire human race both materially and spiritually. This is true with regard to the Jews or more appropriately the Zionists, who are bent upon creating a World Order or World Government controlled and ruled by them by destroying or at least subjugating the non-Jewish people whom they contemptuously call *goyim*. Whatever truth history has preserved about the perverted and insidious intentions and actions of Jews, it proves that the Jews have always been concerned with the welfare of their own community at the cost and detriment of other communities and peoples. Therefore, they always work behind the scenes and in secrecy and fear exposure more than anything else. Their top leaders and hierarchy are protected by their anonymity and their masks, so that if at all exposed only the insignificant and expendable workers and officials are caught and punished. By their intrigues

and with the help of their tremendous wealth earned through usury, they always try to suppress such facts and findings which could expose and unmask them. However, information can still be gathered about their misconduct and misdeeds which have caused and are causing tremendous misery to other people. One such family of the Zionists is the family of Rothschild, whose brief time-line history is given below; the other Zionist and Jewish families with similar tendencies and attitudes can be gauged from it.]

The Rothschilds have been in control of the world for a very long time, their tentacles reaching into many aspects of our daily lives, as is documented in the following timeline. However, before you jump to the timeline, please read this invaluable introduction which will tell you who the Rothschilds are as oppose to who they claim to be.

The Rothschilds claim that they are Jewish, when in fact they are Khazars. They are from a country called Khazaria, which occupied the land locked between the Black Sea and the Caspian Sea which is now predominantly occupied by Georgia. The reason the Rothschilds claim to be Jewish is that the Khazars under the instruction of the King, converted to the Jewish faith in 740 A.D., but of course that did not include converting their Asiatic Mongolian genes to the genes of the Jewish people.

You will find that approximately 90% of people in the world today who call themselves Jews are actually Khazars, or as they like to be known, Ashkenazi Jews. These people knowingly lie to the world with their claims that the land of Israel is theirs by birthright, when in actual fact their real homeland is over 800 miles away in Georgia.

So, next time you hear an Israeli Prime Minister bleating about the so-called persecution of the Jews, consider this, every Prime Minister of Israel has been an Ashkenazi Jew. Therefore, when all these Prime Ministers



have curried favour with the West for their re-establishment of a Jewish homeland, they have knowingly and deliberately lied to you, as they were never from that region, and they well know it, because it is they who call themselves Ashkenazi Jews.

The Book of Revelation, Chapter 2, Verse 9, states the following which would appear to be about these Ashkenazi Jews:

"I know thy works, and tribulation and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan."

The most wealthy bloodline in the world bar none and the leader of the Ashkenazi Jews in the world today is the Rothschild family. As you will see in the timeline, the Rothschilds have obtained this position through lies, manipulation and murder. Their bloodline also extends into the Royal Families of Europe, and the following family names: Astor; Bundy; Collins; duPont; Freeman; Kennedy; Morgan; Oppenheimer; Rockefeller; Sassoon; Schiff; Taft; and Van Duyn.

However, these are not the only bloodlines to worry about. You are probably aware of the centuries old practice undertaken by many Ashkenazi Jews whereby they would change their name, in order for them to appear part of the dominant race of the country in which they lived, so as they could obtain influential positions in that country, which they would then exploit to serve their real masters elsewhere. There is plenty of evidence to prove that the Rothschilds continue that deceptive tradition.

Furthermore, the Rothschilds are known to sire many children secretly that they can put into positions of power when required. This started with the very first man who took the name Rothschild, who had a secret sixth son. Finally, remember the world is a diverse place, I could if I

wanted change my name to Rothschild, or any of the names listed above, and that would not make me part of this family anymore than converting to Judaism in 740 A.D. will make these Ashkenazis Jewish.

Please, therefore, do not automatically assume someone you see with the name Rothschild or any of the names listed above are part of the Rothschild criminal network. Furthermore and most importantly, the majority of Ashkenazi Jews are innocent and not part of this network. Check the facts out for yourself first, this article is designed to inform people who the enemy is, not single out people of a particular race or people with a particular surname, who may have nothing to do with this Rothschild criminal network.

**1743:** Mayer Amschel Bauer, an Ashkenazi Jew, is born in Frankfurt, Germany, the son of Moses Amschel Bauer, a money lender and the proprietor of a counting house.

Moses Amschel Bauer places a red sign above the entrance door to his counting house. This sign is a red hexagram (which geometrically and numerically translates into the number 666) which under Rothschild instruction will end up on the Israeli flag some two centuries later.

**1753:** Gutle Schnaper, an Ashkenazi Jew (future wife of Mayer Amschel Bauer), born to respected merchant, Wolf Salomon Schnaper.

**1760:** During this decade Mayer Amschel Bauer works for a bank owned by the Oppenheims' in Hanover, Germany. He is highly successful and becomes a junior partner. Whilst working at the bank he becomes acquainted with General von Estorff.

Following his father's death, Bauer returns to Frankfurt to take over his father's business. Bauer recognises the significance of the red hexagram and changes his name from Bauer to Rothschild, after the red hexagram or sign

signifying 666 hanging over the entrance door ("Rot," is German for, "Red," "Schild," is German for, "Sign").

Now Mayer Amschel Rothschild, he discovers that General von Estorff is now attached to the court of Prince William IX of Hesse-Hanau, one of the richest royal houses in Europe, which gained its' wealth by the hiring out of Hessian soldiers to foreign countries for vast profits (a practice that continues today in the form of exporting, "peacekeeping" troops throughout the world).

He therefore makes the General's re-acquaintance on the pretext of selling him valuable coins and trinkets at discounted prices. As he plans, Rothschild is subsequently introduced to Prince William himself who is more than pleased with discounted prices he charges for his rare coins and trinkets, and Rothschild offers him a bonus for any other business the Prince can direct his way.

Rothschild subsequently becomes close associates with Prince William, and ends up doing business with him and members of the court. He soon discovers that loaning money to governments and royalty is more profitable than loaning to individuals, as the loans are bigger and are secured by the nation's taxes.

**1769:** Mayer Amschel Rothschild is given permission by Prince William to hang a sign on the front of his business premises declaring that he is, "M. A. Rothschild, by appointment court factor to his serene highness, Prince William of Hanau."

**1770:** Mayer Amschel Rothschild draws up plans for the creation of the Illuminati and entrusts Ashkenazi Jew, Adam Weishaupt, a Crypto-Jew who was outwardly Roman Catholic, with its organization and development. The Illuminati is to be based upon the teachings of the Talmud, which is in turn, the teachings of Rabbinical Jews. It was to be called the Illuminati as this is a Luciferian term which means, keepers of the light.

Mayer Amschel Rothschild marries Gutle Schnaper.

**1773:** Amschel Mayer Rothschild born, the first of Mayer Amschel Rothschild's sons. He like all his brothers who follow him, will enter the family business at the age of 12.

**1774:** Salomon Mayer Rothschild born.

**1776:** Adam Weishaupt officially completes his organisation of the Illuminati on May 1 of this year. The purpose of the Illuminati is to divide the goyim (all non-Jews) through political, economic, social, and religious means. The opposing sides were to be armed and incidents were to be provided in order for them to: fight amongst themselves; destroy national governments; destroy religious institutions; and eventually destroy each other.

Weishaupt soon infiltrates the Continental Order of Freemasons with this Illuminati doctrine and establishes lodges of the Grand Orient to be their secret headquarters. This was all under the orders and finance of Mayer Amschel Rothschild and the concept has spread and is followed within Masonic Lodges worldwide to the present day.

Weishaupt also recruits 2,000 paid followers including the most intelligent men in the field of arts and letters, education, science, finance, and industry. They were instructed to follow the following methods in order to control people.

1. Use monetary and sex bribery to obtain control of men already in high places, in the various levels of all governments and other fields of endeavour. Once influential persons had fallen for the lies, deceits, and temptations of the Illuminati they were to be held in bondage by application of political and other forms of blackmail, threats of financial ruin, public exposure, and fiscal harm, even death to themselves and loved members of their families.

2. The faculties of colleges and universities were to cultivate students possessing exceptional mental ability belonging to well-bred families with international leanings, and recommend them for special training in internationalism, or rather the notion that only a one-world government can put an end to recurring wars and strife. Such training was to be provided by granting scholarships to those selected by the Illuminati.
3. All influential people trapped into coming under the control of the Illuminati, plus the students who had been specially educated and trained, were to be used as agents and placed behind the scenes of all governments as experts and specialists. This was so they would advise the top executives to adopt policies which would in the long-run serve the secret plans of the Illuminati one-world conspiracy and bring about the destruction of the governments and religions they were elected or appointed to serve.
4. To obtain absolute-control of the press, at that time the only mass-communications media which distributed information to the public, so that all news and information could be slanted in order to make the masses believe that a one-world government is the only solution to our many and varied problems.

**1777:** Nathan Mayer Rothschild born.

**1784:** Adam Weishaupt issues his order for the French Revolution to be started by Maximilien Robespierre in book form. This book was written by one of Weishaupt's associates, Xavier Zwack, and sent by courier from Frankfurt to Paris. However, en route there, the courier is struck by lightning, the book detailing this plan discovered by the police, and handed over to the Bavarian authorities.

As a consequence, the Bavarian government orders the police to raid Weishaupt's Masonic lodges of the Grand Orient, and the homes of his most influential associates. Clearly, the Bavarian authorities were convinced that the book that was discovered was a very real threat by a private group of influential people, to use wars and revolutions to achieve their political ends.

**1785:** The Bavarian government outlaws the Illuminati and closes all the Bavarian lodges of the Grand Orient.

Mayer Amschel Rothschild moves his family home to a five storey house in Frankfurt which he shares with the Schiff family.

**1786:** The Bavarian government publishes the details of the Illuminati plot in a document entitled, "The Original Writings of The Order and Sect of The Illuminati." They then send this document to all the heads of church and state throughout Europe, but sadly their warning is ignored.

**1788:** Kalmann (Carl) Mayer Rothschild Born.

**1789:** Due to the European ignorance of the Bavarian government's warning, the Illuminati's plan for a French Revolution succeeded from this year to 1793. This revolution was a bankers' dream, it established a new constitution and passed laws that forbade the Roman Church from levying tithes (taxes) and also removed its exemption from taxation.

**1790:** Mayer Amschel Rothschild states: "Let me issue and control a nation's money and I care not who writes the laws."

**1791:** The Rothschilds get, "control of a nation's money," through Alexander Hamilton (their agent in George Washington's cabinet) when they set up a central bank in the USA called the First Bank of the United States. This is established with a 20 year charter.

**1792:** Jacob (James) Mayer Rothschild born.

**1796:** Amschel Mayer Rothschild marries Eva Hanau.

**1798:** John Robison publishes a book entitled, "Proofs of a Conspiracy Against All the Religions and Governments of Europe Carried on in the Secret Meetings of Freemasons, Illuminati and Reading Societies." In this book, Professor Robison of the University of Edinburgh, one of the leading intellects of his time, who in 1783 was elected general secretary of the Royal Society of Edinburgh, gave details of the whole Rothschild Illuminati plot.

He advised how he had been a high degree mason in the Scottish Rite of Freemasonry, and had been invited by Adam Weishaupt to Europe, where he had been given a revised copy of Weishaupt's conspiracy. However, although he pretended to go along with it, Professor Robison did not agree with it and therefore published his aforementioned book. The book included details of the Bavarian government's investigation into the Illuminati and the French Revolution.

That same year on July 19th, David Pappen, President of Harvard University, lectured the graduating class on the influence illuminism was having on American politics and religion.

At the age of 21, Nathan Mayer Rothschild leaves Frankfurt for England, where with a large sum of money given to him by his father, he sets up a banking house in London.

**1800:** Salomon Mayer Rothschild marries Caroline Stern.

**1806:** Napoleon states that it is his, "object to remove the house of Hess-Cassel from rulership and to strike it out of the list of powers."

On hearing this, Prince William IX of Hesse-Hanau, flees Germany, goes to Denmark and entrusts his fortune

valued at \$3,000,000 at that time to Mayer Amschel Rothschild for safekeeping.

Nathan Mayer Rothschild marries Hannah Barent Cohen the daughter of a wealthy London merchant.

**1808:** Nathan Mayer Rothschild has his first son born Lionel Nathan de Rothschild.

**1810:** Sir Francis Baring and Abraham Goldsmid die. This leaves Nathan Mayer Rothschild as the remaining major banker in England.

Salomon Mayer Rothschild goes to Vienna, Austria and sets up the bank, M. von Rothschild und Söhne.

**1811:** The charter for the Rothschilds Bank of the United States runs out and Congress votes against its renewal. Nathan Mayer Rothschild is not amused and he states:

"Either the application for renewal of the charter is granted, or the United States will find itself involved in a most disastrous war."

However the United States stands firm and the Charter is not renewed, which causes Nathan Mayer Rothschild to issue another threat:

"Teach those impudent Americans a lesson. Bring them back to colonial status."

**1812:** Backed by Rothschild money, and Nathan Mayer Rothschild's orders, the British declare war on the United States. The Rothschilds plan was to cause the United States to build up such a debt in fighting this war that they would have to surrender to the Rothschilds and allow the charter for the Rothschild owned First Bank of the United States to be renewed.

Mayer Amschel Rothschild dies. In his will he lays out specific laws that the House of Rothschild were to follow: all key positions in the family business were only to be held



by family members; only male members of the family were allowed to participate in the family business, this included a reported sixth secret bastard son (It is important to note that Mayer Amschel Rothschild also has five daughters, so today the spread of the Rothschild Zionist dynasty without the Rothschild name is far and wide, and Jews believe the mixed offspring of a Jewish mother is solely Jewish); the family was to intermarry with its first and second cousins to preserve the family fortune (of the 18 marriages by Mayer Amschel Rothschild's grandchildren, 16 were between first cousins - a practice known today as inbreeding); no public inventory of his estate was to be published; no legal action was to be taken with regard to the value of the inheritance; the eldest son of the eldest son was to become the head of the family (this condition could only be overturned when the majority of the family agreed otherwise).

This was straightaway the case and Nathan Mayer Rothschild was elected head of the family following his father, Mayer Amschel Rothschild's death.

Jacob (James) Mayer Rothschild goes to Paris, France to set up the bank, de Rothschild Frères.

Nathaniel de Rothschild, the son in law of Jacob (James) Mayer Rothschild, born.

**1814:** With regard to the \$3,000,000 Prince William IX of Hesse-Hanau had entrusted to Mayer Amschel Rothschild for safekeeping, for an account of what happened next we turn to the Jewish Encyclopaedia, 1905 edition, Volume 10, page 494, which states:

"According to legend this money was hidden away in wine casks, and, escaping the search of Napoleon's soldiers when they entered Frankfurt, was restored intact in the same casks in 1814, when the elector (Prince William IX of Hesse-Hanau) returned to the electorate (Germany). The facts are somewhat less romantic, and more businesslike."

This last line indicates the money was never returned by Rothschild to Prince William IX of Hesse-Hanau. The encyclopaedia goes on to state:

"Nathan Mayer Rothschild invested this \$3,000,000 in gold from the East India Company knowing that it would be needed for Wellington's peninsula campaign."

On the stolen money, Nathan made "no less than four profits:

- i. On the sale of Wellington's paper which he bought at 50 cents on the dollar and collected at par;
- ii. On the sale of gold to Wellington;
- iii. On its repurchase; and
- iv. On forwarding it to Portugal.

**1815:** The five Rothschild brothers work to supply gold to both Wellington's army (through Nathan in England) and Napoleon's army (through Jacob in France), and begin their policy of funding both sides in wars. The Rothschilds love wars because they are massive generators of risk free debt.

This is because they are guaranteed by the government of a country, and therefore the efforts of the population of that country, and it doesn't matter if that country loses the war because the loans are given on the guarantee that the victor will honour the debts of the vanquished.

Whilst the Rothschilds are funding both sides in this war, they use the banks they have spread out across Europe to give them the opportunity to set up an unrivalled postal service network of secret routes and fast couriers. The post these couriers carried was to be opened up by these couriers and their details given to the Rothschilds so they always were one step ahead of current events.

Furthermore, these Rothschild couriers were the only merchants allowed to pass through the English and French blockades. It was these couriers who also kept Nathan Mayer Rothschild up to date with how the war was going so he could use that intelligence to buy and sell from his position on the stock exchange in accordance with that intelligence.

One of Rothschild's couriers was a man named Rothworth. When the outcome of the Battle of Waterloo was won by the British, Rothworth took off for the Channel and was able to deliver this news to Nathan Mayer Rothschild, a full 24 hours before Wellington's own courier.

At that time British bonds were called consols and they were traded on the floor of the stock exchange. Nathan Mayer Rothschild instructed all his workers on the floor to start selling consols. This made all the other traders believe that the British had lost the war so they started selling frantically and the consols plummeted in value which was when Nathan Mayer Rothschild discreetly instructed his workers to purchase all the consols they could lay their hands on.

When news came through that the British had actually won the war, the consols went up to a level even higher than before the war ended leaving Nathan Mayer Rothschild with a return of approximately 20 to 1 on his investment.

This gave the Rothschild family complete control of the British economy, now the financial centre of the world following Napoleon's defeat, and forced England to set up a new Bank of England, which Nathan Mayer Rothschild controlled.

Interestingly 100 years later the New York Times would run a story stating that Nathan Mayer Rothschild's grandson had attempted to secure a court order to suppress

publication of a book which had this insider trading story in it. The Rothschild family claimed the story was untrue and libelous, but the court denied the Rothschilds request and ordered the family to pay all court costs.

Back to 1815, this is the year Nathan Mayer Rothschild makes his famous statement:

"I care not what puppet is placed upon the throne of England to rule the Empire on which the sun never sets. The man who controls Britain's money supply controls the British Empire, and I control the British money supply."

He would go on to brag that in the 17 years he had been in England he had increased the £20,000 stake given to him by his father, 2500 times to £50 million.

The Rothschilds also use their control of the Bank of England to replace the method of shipping gold from country to country and instead used their five banks spread across Europe to set up a system of paper debits and credits, the banking system of today.

By the end of this century, a period of time that was known as the "Age of the Rothschilds," it is estimated that the Rothschild family controlled half the wealth of the world.

However something that did not go well for the Rothschilds this year was the Congress of Vienna, which started in September, 1814 and concluded in June of this year. The reason for this Congress of Vienna was for the Rothschilds to create a form of world government to give them complete political control over much of the civilized world.

Many of the European governments were in debt to the Rothschilds, so they figured they could use that as a bargaining tool. However the Tsar Alexander I of Russia, who had not succumbed to a Rothschild central bank,

would not go along with the plan, so the Rothschild world government plan failed.

Enraged by this, Nathan Mayer Rothschild swore that some day he or his descendants would destroy the Tsar Alexander I's entire family and descendants. Unfortunately he was true to his word and 102 years later Rothschild funded Bolsheviks would act upon that promise.

Interestingly, world government fanatic and Ashkenazi Jew, Henry Kissinger, did his doctoral dissertation on the Congress of Vienna.

**1816:** The American Congress passes a bill permitting yet another Rothschild dominated central bank, which gives the Rothschilds control of the American money supply again. This is called the Second Bank of the United States and is given a twenty year charter. The British war against the America therefore ends with the deaths of thousands of British and American soldiers, but the Rothschilds get their bank.

**1818:** Following the French securing massive loans in 1817 in order to help rebuild after their disastrous defeat at Waterloo, Rothschild agents bought vast amounts of French government bonds causing their value to increase.

On November 5th they dumped the lot on the open market causing their value to plummet and France to go into a financial panic. The Rothschilds then stepped in to take control of the French money supply. This was the same year the Rothschilds were able to loan £5,000,000 to the Prussian government.

**1821:** Kalmann (Carl) Mayer Rothschild was sent to Naples, Italy. He would end up doing a lot of business with the Vatican, and Pope Gregory XVI subsequently conferred upon him the Order of St. George.

Also, whenever the Pope received Kalmann, he would give him his hand rather than the customary toe to kiss,

which showed the extent of Kalmann's power over the Vatican.

**1822:** The emperor of Austria made the five Rothschild brothers Barons. Nathan Mayer Rothschild chose not to take up the title.

**1823:** The Rothschilds take over the financial operations of the Catholic Church worldwide.

**1827:** Sir Walter Scott publishes his nine volume set, *"The life of Napoleon"* and in volume two he states that the French Revolution was planned by the Illuminati (Adam Weishaupt) and was financed by the money changers of Europe (The Rothschilds).

**1832:** President Andrew Jackson (the 7th President of the United States from 1829 to 1837), runs the campaign for his second term in office under the slogan, "Jackson And No Bank!" This is in reference to his plan to take the control of the American money system to benefit the American people, not for the profiteering of the Rothschilds.

**1833:** President Andrew Jackson starts removing the government's deposits from the Rothschild controlled, Second Bank of the United States and instead deposits them into banks directed by democratic bankers.

This causes the Rothschilds to panic and so they do what they do best, contract the money supply causing a depression. President Jackson knows what they are up to and later states:

"You are a den of thieves, vipers, and I intend to rout you out, and by the Eternal God, I will rout you out."

**1834:** The Italian revolutionary leader, Guiseppe Mazzini, is selected by the Illuminati to direct their revolutionary program throughout the world and would serve in that capacity until he died in 1872.

**1835:** On January 30, an assassin tries to shoot President Jackson, but miraculously both of the assassin's pistols misfired. President Jackson would later claim that he knew the Rothschilds were responsible for that attempted assassination. He is not the only one, the assassin, Richard Lawrence, who was found not guilty by reason of insanity, later bragged that powerful people in Europe had hired him and promised to protect him if he were caught.

The Rothschilds acquire the rights in the Almadén quicksilver mines in Spain. This was at the time the biggest concession in the world and as quicksilver was a vital component in the refining of gold or silver this gave the Rothschilds a virtual world monopoly.

**1836:** Following his years of fighting against the Rothschilds and their central bank in America, President Andrew Jackson finally succeeds in throwing the Rothschilds central bank out of America, when the bank's charter is not renewed. It would not be until 1913 that the Rothschilds would be able to set up their third central bank in America, the Federal Reserve, and to ensure no mistakes are made; this time they will put one of their own bloodline, Jacob Schiff, in charge of the project.

Nathan Mayer Rothschild dies and the control of his bank, N. M. Rothschild & Sons is passed on to his younger brother, James Mayer Rothschild.

**1837:** The Rothschilds send one of their own, August Belmont, an Ashkenazi Jew, to America to salvage their banking interests defeated by President Andrew Jackson.

**1840:** The Rothschilds become the Bank of England's bullion brokers. They set up agencies in California and Australia.

**1841:** President John Tyler (the 10th President of the United States From 1841 to 1845) vetoed the act to renew the charter for the Bank of the United States. He goes on to

receive hundreds of letters threatening him with assassination.

**1844:** Salomon Mayer Rothschild purchases the United Coal Mines of Vítkovice and Austro-Hungarian Blast Furnace Company that would go on to be one of the top ten global industrial concerns.

Benjamin Disraeli, an Ashkenazi Jew (who would go on to become British Prime Minister twice - the only admitted Ashkenazi Jew to do so) publishes *Coningsby*, in which he characterises Nathan Mayer Rothschild as:

"the Lord and Master of the money markets of the world, and of course. virtually Lord and Master of everything else. He literally held the revenues of Southern Italy in pawn, and Monarchs and Ministers of all countries courted his advice and were guided by his suggestions."

**1845:** The Great American Patriot, Andrew Jackson (7th President of the United States) dies.

Before his death he is asked what he regarded his as greatest achievement. He replies without hesitation: "I Killed The Bank;" this is in reference to the fact he banished the Rothschilds Second Bank of the United States in 1836.

Jacob (James) Mayer Rothschild (who by now had married his niece, Betty, Salomon Mayer Rothschild's daughter), now known as Baron James de Rothschild, wins the contract to build the first major railway line across the country.

This was called the Chemin De Fer Du Nord and ran initially from Paris to Valenciennes and then joined with the Austrian rail network built by his brother (and wife's father - all sounds a bit sordid doesn't it) Salomon Mayer Rothschild.



**1847:** Lionel De Rothschild now married to the daughter of his uncle, Kalmann (Carl) Mayer Rothschild, is elected to the parliamentary seat for the City of London.

A requirement for entering parliament was to take an oath in the true faith of a Christian. Lionel De Rothschild refused to do this as he was Jewish and his seat in parliament remained empty for 11 years until new oaths were allowed. He must have been an invaluable representative for his constituency, bearing in mind he could never vote on any bill as he never entered parliament! I wonder how he managed to keep his parliamentary seat for 11 years.

**1848:** Karl Marx, an Ashkenazi Jew, publishes "The Communist Manifesto." Interestingly at the same time as he is working on this, Karl Ritter of Frankfurt University was writing the antithesis which would form the basis for Freidrich Wilhelm Nietzsche's "Nietzscheanism." This Nietzscheanism was later developed into Fascism and then into Nazism and was used to foment the first and second world wars.

Marx, Ritter, and Nietzsche were all funded and under the instruction of the Rothschilds. The idea was that those who direct the overall conspiracy could use the differences in those two so-called ideologies to enable them to divide larger and larger factions of the human race into opposing camps so that they could be armed and then brainwashed into fighting and destroying each other, and particularly, to destroy all political and religious institutions. The same plan put forward by Weishaupt in 1776.

Eva Hanau, Amschel Mayer Rothschild's wife dies.

**1849:** Gutle Schnaper, Mayer Amschel Rothschild's wife dies. Before her death she would nonchalantly state: "If my sons did not want wars, there would be none."

**1850:** Construction begins this decade on the manor houses of Mentmore in England and Ferrières in France,

more Rothschilds Manors will follow throughout the world, all of them filled with works of art.

Jacob (James) Rothschild in France is said to be worth 600 million francs; which at the time was 150 million francs more than all the other bankers in France put together.

**1852:** N.M. Rothschild & Sons begins refining gold and silver for the Royal Mint and the Bank of England and other international customers.

**1853:** Nathaniel de Rothschild, the son in law of Jacob (James) Mayer Rothschild, purchases Château Brane Mouton, the Bordeaux vineyard of Mouton, and renames it Château Mouton Rothschild.

**1854:** Caroline Stern, Salomon Mayer Rothschild's wife, dies.

**1855:** Amschel Mayer Rothschild dies.

Salomon Mayer Rothschild dies.

Kalmann (Carl) Mayer Rothschild dies.

**1858:** Lionel De Rothschild finally takes his seat in parliament when the requirement to take an oath in the true faith of a Christian is broadened to include other oaths. He becomes the first Jewish member of the British parliament.

**1861:** President Abraham Lincoln (16th President of the United States from 1860 till his assassination in 1865) approaches the big banks in New York to try to obtain loans to support the ongoing American civil war. As these large banks were heavily under the influence of the Rothschilds, they offer him a deal they know he cannot accept, 24% to 36% interest on all monies loaned.

Lincoln is very angry about this high level of interest and so he prints his own debt free money and informs the public that this is now legal tender for both public and private debts.

**1862:** By April \$449,338,902 worth of Lincoln's debt free money has been printed and distributed. He states of this:

"We gave the people of this republic the greatest blessing they ever had, their own paper money to pay their own debts."

That same year, The Times of London publishes a story containing the following statement:

"If that mischievous financial policy, which had its origin in the North American Republic, should become indurated down to a fixture, then that government will furnish its own money without cost. It will pay off debts and be without a debt. It will have all the money necessary to carry on its commerce. It will become prosperous beyond precedent in the history of civilized governments of the world. The brains and the wealth of all countries will go to North America. That government must be destroyed or it will destroy every monarchy on the globe."

**1863:** President Abraham Lincoln discovers that the Tsar of Russia, Alexander II (1855 – 1881), was having problems with the Rothschilds as well as he was refusing their continual attempts to set up a central bank in Russia. The Tsar then gives President Lincoln some unexpected help.

The Tsar issued orders that if either England or France actively intervened in the American Civil War, and help the South, Russia would consider such action a declaration of war, and take the side of President Lincoln. To show that he wasn't messing about, he sent part of his Pacific Fleet to port in San Francisco and another part to New York.

The Rothschild banking house in Naples, Italy, C. M. de Rothschild e figli, closes following the unification of Italy. The Rothschilds use one of their own in America,

John D. Rockefeller, to form an oil business called Standard Oil which eventually takes over all of its competition.

**1864:** Rothschild, August Belmont, who by now is the Democratic Party's National Chairman, supports General George McClellan as the Democratic nominee to run against President Abraham Lincoln in this year's election. Much to the anger of Belmont, President Lincoln wins the election.

**1865:** In a statement to Congress, President Abraham Lincoln states:

"I have two great enemies, the Southern Army in front of me, and the financial institutions in the rear. Of the two, the one in my rear is my greatest foe."

Later that year, on April 14, President Lincoln is assassinated, less than two months before the end of the American Civil War.

Following a brief training period in the Rothschilds London Bank, Jacob Schiff, a Rothschild, born in their house in Frankfurt, arrives in America at the age of 18, with instructions and the finance necessary to buy into a banking house there. The purpose of this was to carry out the following tasks:

Gain control of America's money system through the establishment of a central bank.

- Find desirable men, who for a price, would be willing to serve as stooges for the Illuminati and promote them into high places in the federal government, the Congress, Supreme Court, and all the federal agencies.
- Create minority group strife throughout the nations, particularly targeting the whites and blacks.

- Create a movement to destroy religion in the United States, with Christianity as the main target.

Nathaniel de Rothschild becomes Member of Parliament for Aylesbury in Buckinghamshire.

**1868:** Jacob (James) Mayer Rothschild dies, shortly after purchasing Château Lafite, one of the four great premier grand cru estates of France. He is the last of Mayer Amschel Rothschild's sons to die.

**1870:** Nathaniel de Rothschild dies.

**1871:** An American General named, Albert Pike, who had been enticed into the Illuminati by Guiseppe Mazzini, completes his military blueprint for three world wars and various revolutions throughout the world, culminating into moving this great conspiracy into its final stage.

The First World War is to be fought for the purpose of destroying the Tsar in Russia, as promised by Nathan Mayer Rothschild in 1815. The Tsar is to be replaced with communism which is to be used to attack religions, predominantly Christianity. The differences between the British and German empires are to be used to foment this war.

The Second World War is to be used to foment the controversy between fascism and political Zionism with the slaughter of Jews in Germany a lynchpin in bringing hatred against the German people. This is designed to destroy fascism (which the Rothschilds created) and increase the power of political Zionism. This war is also designed to increase the power of communism to the level that it equalled that of united Christendom.

The third world war is to be played out by stirring up hatred of the Muslim world for the purposes of playing the Islamic world and the political Zionists off against one another. Whilst this is going on, the remaining nations

would be forced to fight themselves into a state of mental, physical, spiritual and economic exhaustion.

On August 15th of this year, Albert Pike writes a letter (now catalogued in the British Museum) to Guiseppe Mazzini in which he states the following:

"We shall unleash the nihilists and the atheists and we shall provoke a great social cataclysm which in all its horror will show clearly to all nations the effect of absolute atheism; the origins of savagery and of most bloody turmoil.

"Then everywhere, the people will be forced to defend themselves against the world minority of the world revolutionaries and will exterminate those destroyers of civilization and the multitudes disillusioned with Christianity whose spirits will be from that moment without direction and leadership and anxious for an ideal, but without knowledge where to send its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer brought finally out into public view.

"A manifestation which will result from a general reactionary movement which will follow the destruction of Christianity and Atheism; both conquered and exterminated at the same time."

Pike, who having been elected as Sovereign Grand Commander of the Scottish Rite of Freemasonry's Southern Jurisdiction in 1859, was the most powerful Freemason in America. He would retain that post for 32 years until his death in 1891. He also published a book on the subject in 1872 entitled, "Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry," in which he candidly states the following:

"**Lucifer**, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the

Son of the Morning! Is it he who bears the Light,  
and with its splendors intolerable blinds feeble,  
sensual or selfish Souls? Doubt it not!"

**1872:** Prior to Guiseppe Mazzini's death this year, he makes another revolutionary leader named Adrian Lemmy his successor. Lemmy will be subsequently succeeded by Lenin and Trotsky, then by Stalin. The revolutionary activities of all these men are financed by the Rothschilds.

**1873:** The loss making Rio Tinto copper mines in Spain are purchased by a group of foreign financiers including the Rothschilds. These mines represented Europe's largest source of copper.

**1875:** On January 1 of this year Jacob Schiff, now Solomon Loeb's son-in-law after marrying his daughter, Teresa, takes control of the banking house, Kuhn, Loeb & Co. He goes on to finance John D. Rockefeller's Standard Oil Company, Edward R. Harriman's Railroad Empire, and Andrew Carnegie's Steel Empire. This is all with Rothschild money.

He then identifies the other largest bankers in America at that time. They are, J.P. Morgan who controls Wall Street, and the Drexels and the Biddles of Philadelphia. All the other financiers, big and little, danced to the music of those three houses. Schiff then gets the European Rothschilds to set up European branches of these three large banks on the understanding that Schiff, and therefore Rothschild, is to be the boss of banking in New York and therefore America.

N M Rothschild & Sons undertake a share issue to raise capital for the first channel tunnel project to link France to England, with half of its capital coming from the Rothschild owned Compagnie du Chemin de Fer du Nord.

This year Lionel De Rothschild also loans Prime Minister Benjamin Disraeli the finance for the British government to purchase the shares in the Suez Canal, from

Khedive Said of Egypt. This was done as the Rothschilds needed this access route to be held by a government they controlled, so they could use that government's military to protect their huge business interests in the Middle East.

**1876:** Otto von Bismarck states:

"The division of the United States into two federations of equal force was decided long before the civil war by the high financial power of Europe. These bankers were afraid that the United States, if they remained in one block and as one nation, would attain economical and financial independence, which would upset their financial domination over the world.

"The voice of the Rothschilds predominated. They foresaw the tremendous booty if they could substitute two feeble democracies, indebted to the financiers, to the vigorous Republic, confident and self-providing.

"Therefore they started their emissaries in order to exploit the question of slavery and thus dig an abyss between the two parts of the Republic."

**1879:** Lionel de Rothschild dies.

**1880:** Rothschild agents begin fomenting a series of pogroms predominantly in Russia, but also in Poland, Bulgaria and Romania. These pogroms resulted in the slaughter of thousands of innocent Jews, causing approximately 2 million to flee, mainly to New York, but also to Chicago, Philadelphia, Boston and Los Angeles.

The reason these pogroms were initiated, was to create a large Jewish base in America, who when they arrived, would be educated to register as Democrat voters. Some twenty years later, this would result in a massive Democratic power base in the United States and be used to



elect Rothschild front men such as Woodrow Wilson, to the Presidency, to carry out the bidding of the Rothschilds.

**1881:** President James A. Garfield (The 20th President of the United States who lasted only 100 Days) states two weeks before he is assassinated:

"Whoever controls the volume of money in our country is absolute master of all industry and commerce...and when you realize that the entire system is very easily controlled, one way or another, by a few powerful men at the top, you will not have to be told how periods of inflation and depression originate."

Edmond James de Rothschild has a son Maurice de Rothschild.

**1883:** After 6,000 feet of tunnel in the channel tunnel project being excavated, the British government halts the project citing the fact that it would be a threat to Britain's security.

**1885:** Nathaniel Rothschild, son of Lionel De Rothschild, becomes the first Jewish peer and is takes the title of Lord Rothschild.

**1886:** The French Rothschild bank, de Rothschild Frères obtains substantial amounts of Russia's oil fields and forms the Caspian and Black Sea Petroleum Company, which quickly becomes the world's second largest oil producer.

**1887:** Opium trafficker in China, Edward Albert Sassoon, marries Aline Caroline de Rothschild, the granddaughter of Jacob (James) Mayer Rothschild. Aline Caroline's father, Gustave, together with his brother, Alphonse, took over the Rothschild's French arm following their father Jacob's death.

The Rothschilds finance the amalgamation of the Kimberley diamond mines in South Africa. They

subsequently become the biggest shareholders of this company, De Beers, and mine precious stones in Africa and India.

**1888:** Noémie Halphen, future wife of Maurice de Rothschild born.

**1891:** The British Labour Leader makes the following statement on the subject of the Rothschilds:

"This blood-sucking crew has been the cause of untold mischief and misery in Europe during the present century, and has piled up its prodigious wealth chiefly through fomenting wars between States which ought never to have quarrelled.

"Whenever there is trouble in Europe, wherever rumours of war circulate and men's minds are distraught with fear of change and calamity you may be sure that a hook-nosed Rothschild is at his games somewhere near the region of the disturbance."

Comments like this worry the Rothschilds and towards the end of the 1800's they purchase Reuters news agency so they can have some control of the media.

**1895:** Edmond James de Rothschild the youngest son of Jacob (James) Mayer Rothschild visits Palestine and subsequently supplies the funds to found the first Jewish colonies there, this is to further their long term objective of creating a Rothschild owned country.

**1897:** The Rothschilds found the Zionist Congress to promote Zionism (a political movement with the sole aim of moving all Jews into a singularly Jewish nation state) and arrange its first meeting in Munich. However due to extreme opposition from local Jews, who are quite happy where they are, this meeting has to be moved to Basle, Switzerland and takes place on 29 August. The meeting is

chaired by Ashkenazi Jew, Theodor Herzl, who would state in his diaries:

"It is essential that the sufferings of Jews....become worse....this will assist in realization of our plans....I have an excellent idea....I shall induce anti-Semites to liquidate Jewish wealth....The anti-Semites will assist us thereby in that they will strengthen the persecution and oppression of Jews. The anti-Semites shall be our best friends."

Herzl is subsequently elected President of the Zionist Organisation which adopts the "Rothschild Red Hexagram or Sign" as the Zionist flag which 51 years later will end up as the flag of Israel.

Edward Henry Harriman becomes a director of the Union Pacific Railroad and goes on to take control of the Southern Pacific Railroad. This is all financed by the Rothschilds.

**1898:** Ferdinand de Rothschild dies.

**1901:** The Jews from the colonies set up in Palestine by Edmond James de Rothschild, send a delegation to him which tell him:

"If you wish to save the Yishuv (the Jewish settlement) first take your hands from it, and...for once permit the colonists to have the possibility of correcting for themselves what needs correcting."

Edmond James de Rothschild is very angry about this and states:

"I created the Yishuv, I alone. Therefore no men, neither colonists nor organisations have the right to interfere in my plans."

The Rothschild banking house in Frankfurt, Germany, M. A. von Rothschild und Söhne, closes as there is no male Rothschild heir to take it on.

**1902:** Philippe de Rothschild born.

**1905:** A group of Rothschild backed Zionist Jews led by Georgi Apollonovich Gapon attempt to overthrow the Tsar in Russia in a Communist Coup. They fail and are forced to flee Russia only to be given refuge in Germany. The Jewish Encyclopaedia (Vol. 2, p.497) states:

"It is a somewhat curious sequel to the attempt to set up a Catholic competitor to the Rothschilds that at the present time the latter are the guardians of the papal treasure."

**1906:** The Rothschilds claim that due to growing instability in the region and increasing competition from Rockefeller (the Rockefeller family are Rothschild descendants through a female bloodline) owned Standard Oil, this is why they sell their Caspian and Black Sea Petroleum Company to Royal Dutch and Shell. This is another example of the Rothschilds trying to hide their true wealth.

**1907:** Rothschild, Jacob Schiff, the head of Kuhn, Loeb and Co., in a speech to the New York Chamber of Commerce, warns that:

"Unless we have a Central Bank with adequate control of credit resources, this country is going to undergo the most severe and far reaching money panic in its history."

Suddenly America finds itself in the middle of another typical run of the mill Rothschild engineered financial crisis, which, as usual, ruins the lives of millions of innocent people throughout America and makes billions for the Rothschilds.

**1909:** Jacob Schiff founds the National Advancement for the Association of the Coloured People (NAACP). This was done to incite black people into rioting, looting and other forms of disorder, in order to cause a rift between the

black and white communities. Jewish historian, Howard Sachar, states the following in his book "A History of the Jews in America":

"In 1914, Professor Emeritus Joel Spingarn of Columbia University became chairman of the NAACP and recruited for its board such Jewish leaders as Jacob Schiff, Jacob Billikopf, and Rabbi Stephen Wise."

Other Ashkenazi Jew co-founders included Julius Rosenthal, Lillian Wald and Rabbi Emil G. Hirsch. It was not until 1920 that the NAACP appointed its first black president, James Weldon Johnson.

Maurice de Rothschild marries Ashkenazi Jew, Noémie Halphen.

**1911:** Werner Sombart, in his book "The Jews and Modern Capitalism" stated that from 1820 on it was the "age of the Rothschild," and concluded that there was, "only one power in Europe, and that is Rothschild."

**1912:** In the December issue of the "Truth" magazine, George R. Conroy states of banker Jacob Schiff:

"Mr Schiff is head of the great private banking house of Kuhn, Loeb, and co, which represents the Rothschilds interests on this side of the Atlantic. He has been described as financial strategist and has been for years the financial minister of the great impersonal power known as Standard Oil. He was hand in glove with the Harrimans, the Goulds, and the Rockefellers in all their railroad enterprises and has become the dominant power in the railroad and financial power of America."

**1913:** On March 4, Woodrow Wilson is elected the 28th President of the United States. Shortly after he is inaugurated, he is visited in the White House by Ashkenazi Jew, Samuel Untermyer, of law firm, Guggenheim, Untermyer, and Marshall, who tries to blackmail him for

the sum of \$40,000 in relation to an affair Wilson had whilst he was a professor at Princeton University, with a fellow professor's wife.

President Wilson does not have the money, so Undermyer volunteers to pay the \$40,000 out of his own pocket to the woman Wilson had had the affair with, on the condition that Wilson promise to appoint to the first vacancy on the United States Supreme Court a nominee to be recommended to President Wilson by Undermyer. Wilson agrees to this.

Jacob Schiff sets up the Anti Defamation League (ADL) in the United States. This organisation is formed to slander anyone who questions or challenges the Rothschild global conspiracy as "anti-Semitic."

Strangely enough, the same year that they do this they also set up their last and current central bank in America, the Federal Reserve. Congressman Charles Lindbergh stated following the passing of the Federal Reserve Act on December 23:

"The Act establishes the most gigantic trust on earth. When the President signs this Bill, the invisible government of the monetary power will be legalized...The greatest crime of the ages is perpetrated by this banking and currency bill."

It is important to note that the Federal Reserve is a private company, it is neither Federal nor does it have any Reserve. It is conservatively estimated that profits exceed \$150 billion per year and the Federal Reserve has never once in its history published accounts.

**1914:** The start of World War I. In this war, the German Rothschilds loan money to the Germans, the British Rothschilds loan money to the British and the French Rothschilds loan money to the French.

Furthermore, the Rothschilds have control of the three European news agencies, Wolff (est. 1849) in Germany, Reuters (est. 1851) in England, and Havas (est. 1835) in France.

The Rothschilds use Wolff to manipulate the German people into a fervour for war. From around this time, the Rothschilds are rarely reported in the media, because they own the media.

**1916:** On June 4, Ashkenazi Jew, Louis Dembitz Brandeis is appointed to the Supreme Court of the United States by President Wilson as per his agreed blackmail payment to Samuel Untermyer some three years earlier. Justice Brandeis is also the elected leader of the Executive Committee for Zionist Affairs, a position he has held since 1914.

The middle of World War I. Germany were winning the war as they were being financed by the Rothschilds to a greater extent than France, Italy and England, because Rothschilds, did not want to support the Tsar in Russia, and of course Russia was on the same side as France, Italy and England.

Then a significant event occurred. Germany, although they were winning the war and not one foreign soldier had set foot on their soil, offered armistice to Britain with no requirement of reparations. The Rothschilds were anxious to make sure this didn't happen as they were expecting to make far more money off this war, so they played another card they had up their sleeve.

Whilst the British were considering Germany's offer, Rothschild agent Louis Brandeis sends a Zionist delegation from America to Britain to promise to bring America into the war on the side of the British, provided the British agree to give the land of Palestine to the Rothschilds.

The Rothschilds wanted Palestine for the following reason. They had great business interests in the Far East

and desired their own state in that area along with their own military which they could use as an aggressor to any state that threatened those interests.

The British subsequently agree to the deal for Palestine and the Zionists in London contact their counterparts in America and inform them of this fact. Suddenly all the major newspapers in America that up to that point had been pro-German turned on Germany running propaganda pieces such as: German soldiers were killing Red Cross Nurses; German soldiers were cutting off babies' hands, etc, in order to manipulate the American public against the Germans.

This same year, President Woodrow Wilson, ran a re-election campaign under the slogan, "Re-Elect the Man Who Will Keep Your Sons Out of the War."

On December 12, Germany and her allies offer peace terms to end the war.

**1917:** As a result of Germany's offer of peace the Rothschild war machine goes into overdrive in America, spreading propaganda which leads to President Wilson under the instructions of American Zionist leader and Supreme Court Justice, Louis Dembitz Brandeis, reneging on his promise to the electorate and taking America into the First World War on April 6.

As per the Rothschild Zionist promise to the British, to take America into the war, they decide they want something in writing from the British to prove that they will uphold their side of the bargain. The British Foreign Secretary, Arthur James Balfour, therefore, drafts a letter which is commonly known as the "Balfour Declaration" which is reprinted below:

*Foreign Office, November 2<sup>nd</sup>, 1917.*

*Dear Lord Rothschild,*



*I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.*

*His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.*

*I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.*

*Yours sincerely,*

*Arthur James Balfour.*

The Rothschilds order the execution, by the Bolsheviks they control, of Tsar Nicholas II and his entire family in Russia, even though the Tsar had already abdicated on March 2. This is both to get control of the country and an act of revenge for Tsar Alexander I blocking their world government plan in 1815 at the Congress of Vienna, and Tsar Alexander II siding with President Abraham Lincoln in 1864.

It is extremely important for them to slaughter the entire family including women and children in order to make good on the promise to do so made by Nathan Mayer Rothschild in 1815. It is designed to show the world what happens if you ever attempt to cross the Rothschilds.

U.S. Congressman Oscar Callaway informs Congress that J. P. Morgan is a Rothschild front and has taken control of the American media industry. He states:

"In March, 1915, the J.P. Morgan interests, the steel, shipbuilding, and powder interest, and their subsidiary organizations, got together 12 men high up in the newspaper world and employed them to select the most influential newspapers in the United States and sufficient number of them to control generally the policy of the daily press...

"...They found it was only necessary to purchase the control of 25 of the greatest papers...An agreement was reached. The policy of the papers was bought, to be paid for by the month, an editor was furnished for each paper to properly supervise and edit information regarding the questions of preparedness, militarism, financial policies, and other things of national and international nature considered vital to the interests of the purchasers."

**1919:** In January, Ashkenazi Jews, Karl Liebknecht and Rosa Luxemburg, are killed as they attempt to lead another Rothschild funded Communist coup, this time in Berlin, Germany.

The Versailles Peace Conference is held to decide reparations that the Germans need to pay to the victors following the end of the First World War. A delegation of 117 Zionists headed up by Ashkenazi Jew, Bernard Baruch, bring up the subject of the promise of Palestine for them. At this point the Germans realised why America had turned on them and under whose influence, the Rothschilds.

The Germans, naturally, felt they had been betrayed by the Zionists. This is because, at the time the Rothschilds made their deal with Britain for Palestine, in exchange for bringing America into the war, Germany was the most friendly country in the world towards the Jews, indeed the German Emancipation Edict of 1822 guaranteed Jews in Germany all civil rights enjoyed by Germans.

Also, Germany was the only country in Europe which did not place restrictions on Jews, even giving them refuge when they had to flee from Russia after their first attempted Communist coup failed there in 1905.

Nevertheless, the Rothschilds had held up their side of the bargain to spill the blood of millions of innocents and as a result, Palestine is confirmed as a Jewish homeland, and whilst its handover to the Rothschilds takes place it is to remain under the control of Britain as the Rothschilds control Britain. At that time less than one percent of the population of Palestine was Jewish. Interestingly, the host of the Versailles Peace Conference is its boss, Baron Edmond de Rothschild.

The Versailles Peace Conference is also used as an attempt by the Rothschilds to set up a world government under the pretext of ending all wars (which they create). This was called the "League of Nations." Fortunately, not enough countries accepted it and so it soon died.

On March 29<sup>th</sup>, "The Times" of London reports on the Bolsheviks in Russia:

"One of the curious features of the Bolshevik movement is the high percentage of non Russian elements among its leaders. Of the twenty or thirty commissaries, or leaders, who provide the central machinery of the Bolshevik movement, not less than 75% were Jews."

It is reported that the Rothschilds were angry with the Russians because they were not prepared to allow them to form a central bank within their nation. They, therefore, gathered groups of Jewish spies and sent them into Russia to drum up a revolution for the benefit of the common man, which was actually a takeover of Russia by a Rothschild controlled satanic elite.

These Jewish spies were, in age old deceptive Ashkenazi tradition, given Russian names, for example

Trotsky was a member of the first group and his original name was Bronstein. These groups were sent to areas throughout Russia to incite riots and rebellion.

The Jewish Post International Edition, week ending January 24th 1991, confirms Vladimir Lenin was Jewish. Lenin is also on record as having stated:

"The establishment of a central bank is 90% of communizing a nation."

These Jewish, Rothschild funded Bolsheviks would go on in the course of history to slaughter 60 million Christians and Non-Jews in Soviet controlled territory. Indeed the author Aleksandr Solzhenitsyn in his work "Gulag Archipelago, Vol. 2," affirms that Zionist Jews created and administered the organized Soviet concentration camp system in which these tens of millions of Christians and Non-Jews died.

On page 79 of this book he even names the administrators of this, the greatest killing machine in the history of the world. They are Aron Solts, Yakov Rappoport, Lazar Kogan, Matvei Berman, Genrikh Yagoda, and Naftaly Frenkel. All six are Zionist Jews. In 1970 Solzhenitsyn would be awarded the Nobel Peace Prize for literature.

N. M. Rothschild & Sons are given a permanent role to fix the world's daily gold price. This takes place in the City of London offices, daily at 1100 hours, in the same room until 2004.

**1920:** Winston Churchill (whose mother, Jenny (Jacobson) Jerome, was Jewish – meaning he is Jewish under Ashkenazi law as he was born of a Jewish mother) writes in an article in the Illustrated Sunday Herald, dated February 8<sup>th</sup>:

"From the days of Illuminati leader Weishaupt, to those of Karl Marx, to those of Trotsky, this

worldwide conspiracy has been steadily growing. And now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America, have gripped the Russian people by the hair of their heads and become the undisputed masters of that enormous empire."

**1921:** Under the orders of Jacob Schiff, the Council on Foreign Relations (CFR) is founded by Ashkenazi Jews, Bernard Baruch and Colonel Edward Mandell House. Schiff gave his orders prior to his death in 1920, as he knew an organisation in America needed to be set up to select politicians to carry on the Rothschild conspiracy, and the formation of the CFR was actually agreed in a meeting on May 30, 1919 at the Hotel Majestic in Paris, France.

The CFR membership at the start was approximately 1000 people in the United States. This membership included the heads of virtually every industrial empire in America, all the American based international bankers, and the heads of all their tax free foundations. In essence all those people who would provide the capital required for anyone who wished to run for Congress, the Senate or the Presidency.

The first job of the CFR was to gain control of the press. This task was given to John D. Rockefeller who set up a number of national news magazines such as the Life, and the Time. He financed Samuel Newhouse to buy up and establish a chain of newspapers all across the country, and Eugene Meyer also who would go on to buy up many publications such as the Washington Post, Newsweek, and The Weekly Magazine.

The CFR also needed to gain control of radio, television and the motion picture industry. This task was split amongst the international bankers from, Kuhn Loeb, Goldman Sachs, the Warburgs, and the Lehmanns.

**1925:** This year's Jewish Encyclopaedia states of the existence of Ashkenazi Jews (who represent approximately 90% of so-called world Jewry), with the startling admission that the so called enemy of the Jews, Esau (also known as Edom, see Genesis 36:1), now actually represents the Jewish race, when on page 42 of Volume V it is stated: "Edom is in modern Jewry."

So what they're basically saying is that these Ashkenazi Jews, who represent 90% of the so-called Jewish population, are actually gentiles or goyim themselves.

**1926:** N. M. Rothschild & Sons refinance the Underground Electric Railways Company of London Ltd which has a controlling interest in the entire London Underground transport system.

Maurice de Rothschild has a son, Edmond de Rothschild.

**1929:** The Rothschilds crash the United States economy by contracting the money supply.

**1930:** The first Rothschild world bank, the "Bank for International Settlements (BIS)," is established in Basle, Switzerland. The same place as where 33 years earlier the first ever World Zionist Congress was held.

**1933:** On January 30, Adolf Hitler becomes Chancellor of Germany. He drives Jews, many of whom were Communists, out of Governmental positions within Germany. As a result of this, in July, the Jews hold a World Conference in Amsterdam during which they demand that Hitler re-instate every Jew back to his former position.

Hitler refuses and as a result of this, Samuel Untermyer, the Ashkenazi Jew who blackmailed President Wilson, and is now the head of the American delegation and the president of the whole conference, returns to the

United States, and makes a speech on radio which was transcribed in the New York Times, Monday, August 7, 1933. In the speech he made the following statements:

"...the Jews are the aristocrats of the world...Our campaign is...the economic boycott against all German goods, shipping and services...What we are proposing...is to prosecute a purely defensive economic boycott that will undermine the Hitler regime and bring the German people to their senses by destroying their export trade on which their very existence depends... ..Each of you, Jew and Gentile alike...must refuse to deal with any merchant or shopkeeper who sells any German-made goods or who patronizes German ships or shipping."

As two thirds of Germany's food supply had to be imported, and could only be imported with the proceeds of what they exported, if Germany could not export, two thirds of Germany's population would starve, as there would be not enough food for more than one third of the population.

As a result of this boycott, Jews throughout America would protest outside and damage any stores in which they found any products with "Made in Germany" printed on them, causing stores to have to dump these products or risk bankruptcy.

Once the effects of this boycott began to be felt in Germany, the Germans, who had demonstrated no violence towards the Jews up to this point, simply began boycotting Jewish stores in the same way the Jews had done to stores selling German products in America.

Rothschild financed IBM supply machines to the Nazis which produce punch cards to help organize and manage the initial identification and social expulsion of Jews, the confiscation of their property and their extermination.

On November 16, President Roosevelt recognizes the Zionist regime of Stalin in Russia without consultation with Congress even as 8,000 Ukrainians march in protest in New York.

Also this year, President Roosevelt, born of a Jewish mother, therefore satisfying Ashkenazi rules of being Jewish, orders the all-seeing eye to be placed upon all new dollar bills along with the motto, "Novus Ordo Seclorum." This is Latin for "A New Order of the Ages."

**1934:** Swiss banking secrecy laws are reformed and it becomes an offence resulting in imprisonment for any bank employee to violate bank secrecy. This is all in preparation for the Rothschild engineered Second World War in which as usual they will fund both sides.

Edmond de Rothschild dies.

**1936:** With regard to the increase in anti-Semitism in Germany, Samuel Landman (at the time, secretary to the World Zionist Organisation) in his 1936 book, "Great Britain, The Jews, and Palestine" states the following of the United States entry into World War I:

"The fact that it was Jewish help that brought USA into the War on the side of the Allies has rankled ever since in German – especially Nazi – minds, and has contributed in no small measure to the prominence which anti-Semitism occupies in the Nazi programme."

**1938:** On 7th November, a Jew, Herschel Grynszpan, assassinated Ernst vom Rath, a minor official at the German Embassy in Paris. As a result of this, German hostility towards Jews in Germany started to turn violent.

The Rothschilds Austrian banking house in Vienna, S. M. von Rothschild und Söhne, closes following the Nazi occupation of Austria.



**1939:** I.G. Farben the leading producer of chemicals in the world and largest German producer of steel dramatically increases its production. This increased production is almost exclusively used to arm Germany for the Second World War. This company was controlled by the Rothschilds and would go on to use Jews and other disaffected peoples as slave labour in the concentration camps. I.G. Farben also created the lethal Zyklon B gas that was used to exterminate the Jews.

On 1 September, the Second World War starts when Germany invades Poland. This was because the German leadership was a Christian leadership, who understood that Soviet Russia was led by Rothschild funded Communists and they feared that as the Soviet Union grew in strength, these Jewish Communists would invade and wipe all the Christians off the map.

**1940:** Hansjürgen Koehler in his book "Inside the Gestapo," states the following, of Maria Anna Schicklgruber, Adolf Hitler's grandmother:

"A little servant girl...came to Vienna and became a domestic servant ...at the Rothschild mansion ... and Hitler's unknown grandfather must be probably looked for in this magnificent house."

This is backed up by Walter Langer in his book "The Mind of Hitler," in which he states:

"Adolf's father, Alois Hitler, was the illegitimate son of Maria Anna Schicklgruber ... Maria Anna Schicklgruber was living in Vienna at the time she conceived. At that time she was employed as a servant in the home of Baron Rothschild. As soon as the family discovered her pregnancy she was sent back home ... where Alois was born."

On the surface, it would appear Hitler was unlikely to be a Rothschild, but then again, when you discover the benefits that the Rothschilds got out of this war, both financially and politically, a Rothschild connection does not appear as outlandish as it may initially seem.

**1941:** President Roosevelt takes America into the Second World War by refusing to sell Japan any more steel scrap or oil. Japan was in the midst of a war against China and without that scrap steel and oil, Japan would be unable to continue that war. Japan was totally dependent upon the United States for both steel scrap and oil. Roosevelt knew this action would provoke the Japanese to attack America, which they subsequently did at Pearl Harbor.

**1942:** Prescott Bush, father of future American Presidents' George Herbert Walker and George W, has his company seized under the "Trading with the Enemy Act." He was funding Hitler from America, whilst American soldiers were being killed by German soldiers.

Jews are also being slaughtered by these same soldiers. Interestingly the ADL never criticizes any of the Bushes for this.

**1943:** February 18th, Zionist, Izaak Greenbaum, head of the Jewish Agency Rescue Committee, in a speech to the Zionist Executive Council states:

"If I am asked, could you give from the UJA (United Jewish Appeal) monies to rescue Jews, I say, no and I say again no!"

He would go onto state:

"One cow in Palestine is worth more than all the Jews in Poland!"

This is not a surprise; the whole idea of Zionist support for the slaughter of innocent Jews was to scare the survivors into believing that their only place of safety was Israel. How else do you think the Zionists could ensure

Jews leave the beautiful European cities in which they lived in order to settle in a desert!

**1944:** On 6 November, Lord Moyne, British Minister Resident in the Middle East was assassinated in Cairo by two members of the Jewish terrorist group, the Stern Gang, led by future Prime Minister of Israel, Yitzhak Shamir. He is also responsible for an assassination attempt against Harold Mac Michael, the High Commissioner of the British Mandate of Palestine, this same year.

Interestingly he also masterminds another successful assassination this year against the United Nations representative in the Middle East, Count Folke Bernadotte who, although he had secured the release of 21,000 prisoners from German camps during World War II, was seen by Yitzhak Shamir and his terrorist collaborators as an anti-Zionist.

In Bretton Woods, New Hampshire, two further Rothschild world banks are created - The International Monetary Fund (IMF), and the World Bank.

**1945:** The end of the Second World War. It is reported that I.G. Farben plants were specifically not targeted in the bombing raids on Germany. Interestingly at the end of the war, they were found to have only sustained 15% damage.

The tribunals held at the end of the Second World War to investigate Nazi War Crimes censored any materials recording Western assistance to Hitler.

The Rothschilds take a giant step towards their goal of world domination when the second "League of Nations" called the "United Nations" was approved this year.

**1946:** On July 22 the future Prime Minister of Israel, Ashkenazi Jew, David Ben-Gurion, orders another future Prime Minister of Israel, Ashkenazi Jew, Menachem Begin, to carry out a terrorist attack on the King David Hotel in Palestine, to try and drive out the British. As a result of

this 91 people were killed, most of them civilians: 28 British, 41 Arabs, 17 Jews, and 5 others - around 45 people are injured.

Menachem Begin went on to proudly proclaim himself as "the father of modern terrorism." Just to put the gravity of the attack on the King David Hotel into perspective, it was at the time the biggest death toll as a result of single terrorist action ever and was only surpassed over forty years later by the Bombing of Pan Am flight 103 over Lockerbie.

**1947:** The British who prior to World War 2 declared that there would be no more immigration of Jews to Palestine in order to protect the Palestinians from their acts of terror against both them and British soldiers, transfer control of Palestine to the United Nations. The United Nations resolve to have Palestine partitioned into two states, one Zionist and one Arab, with Jerusalem to remain as an international zone to be enjoyed by all religious faiths.

This transfer was scheduled to take place on May 15, 1948. The United Nations had no right to give Arab property to anyone, as indeed even though the Jews owned 6% of Palestine at that time, resolution 181 granted the Jews 57% of the land leaving the Arabs who at that time had 94% with only 43%.

Information collected by the ADL in its spy operations on US citizens is used by the House Select Committee on Unamerican Activities. Subcommittee Chair, Clare Hoffman, dismisses the ADL's reports on suspected communists as "hearsay."

**1948:** In the spring of this year, the Rothschilds bribe President Harry S. Truman (33rd President of the United States 1945 - 1953) to recognise Israel (Rothschild owned Zionist not Jewish territory) as a sovereign state with \$2,000,000 which they give to him on his campaign train.

They then declare Israel to be a sovereign Jewish state in Palestine and within half an hour President Truman declared the United States to be the first foreign nation to recognise it.

The Flag of Israel is unveiled. Despite tremendous opposition the emblem on the flag is a blue coloured version of the Rothschild "Red Hexagram or Sign."

This angers many Jews who realise this Hexagram was used in the ancient mystery religions as the symbol of "Moloch" (described as a demon of unwilling sacrifice and is also interestingly the name of the stone owl the elite worship at Bohemian Grove), and "Astaroth" (described as the Lord Treasurer of Hell).

The Hexagram was also used to represent Saturn, which has been identified as the esoteric name for "Satan." This indicates that anyone killed in the name of Israel is actually a sacrifice to Satan. These dissenting Jews believe the "Menorah," the oldest Jewish symbol should be used and pointed out that the Hexagram is not even a Jewish symbol, but of course as the Rothschild Zionists use it that is what ends up on the Rothschild, I mean Zionist, I mean Israeli flag.

In the early hours of April 19, 132 Jewish terrorists from the Irgun gang, led by future Israeli Prime Minister Menachem Begin, and the Stern gang, led by future Israeli Prime Minister Yitzhak Shamir, brutally massacre 200 men, women and children as they are sleeping peacefully in the Arab village of Deir Yassin.

Following the United Nations transfer of Palestine to an independent Jewish state and an independent Arab state on May 15, the Israelis launched a military assault on the Arabs with blaring loudspeakers on their trucks informing the Arabs that if they did not flee immediately, they would be slaughtered.

800,000 Arabs with the recent memory of the Deir Yassin massacre at the forefront of their minds, fled in panic. They asked for help from neighbouring Arab states, but those states did not get involved as they were no match for the Israelis whose up-to-date military hardware had been supplied by the Jewish Stalinist regime in Russia. Following this assault, the Jews now controlled 78% of the former Palestine as oppose to the 57% that had been given to them illegally by the United Nations.

The Palestinians, many of them Christians, were never paid compensation for their homes, property and businesses stolen from them during this illegal Jewish assault, and these people ended up in slum refugee cities of tents. Furthermore, at least half of the Palestinians in their hurry to flee left their birth certificates behind. The State of Israel then passed a law that only those who could prove citizenship were allowed to return to Israel, thus meaning these 400,000 Palestinians could not return and lost all their property they had left there.

Ashkenazi Jew, David Ben-Gurion, one of the father founders of Israel and its first Prime Minister, candidly describes Zionist aims in his diary (21 May 1948) as follows:

“The Achilles heel of the Arab coalition is the Lebanon. Muslim supremacy in this country is artificial and can easily be overthrown. A Christian State ought to be set up there, with its southern frontier on the river Litani. We would sign a treaty of alliance with this State. Thus when we have broken the strength of the Arab Legion and bombed Amman, we could wipe out Trans-Jordan, after that Syria would fall. And if Egypt still dared to make war on us, we would bomb Port Said, Alexandria and Cairo. We should thus end the war and would have but paid to Egypt, Assyria and Chaldea on behalf of our ancestors.”

**1949:** On October 1, Mao Tse Tsung declares the founding of the People's Republic of China in Tiananmen Square, Beijing. He is funded by Rothschild created Communism in Russia and also the following Rothschild agents: Solomon Adler, a former United States Treasury official who was a Soviet spy; Israel Epstein, the son of a Jewish Bolshevik imprisoned by the Tsar in Russia for trying to foment a revolution there; and Frank Coe, a leading official of the Rothschild owned IMF.

**1950:** Israel passes their law of return, guaranteeing every Jew worldwide the right to dwell in the state of Israel. However, the Palestinians even though they had lived there for 1300 years, were denied that right.

John Davitt, former chief of the Justice Department's Internal Security Section notes that the Israeli Intelligence Service is the second most active in the United States after the Soviets and of course both Israel and the Soviet Union are run by an Ashkenazi Jewish leadership.

**1951:** On 1 April, the Israeli Secret Intelligence Agency, the Mossad, which will go on to terrorize the world, is formed. The motto of the Mossad is probably the most disgusting secret service motto in the world; it is:

"By Way of Deception, Thou Shalt Do War."

**1953:** N. M. Rothschild & Sons found the British Newfoundland Corporation Limited to develop 60,000 square miles of land in Newfoundland, Canada, which comprised a power station to harness the power of the Hamilton (later renamed Churchill) Falls. At the time this was the largest construction project ever to be undertaken by a private company.

**1954:** "The Lavon Affair." Israeli agents recruit Egyptian citizens of Jewish descent to bomb Western targets in Egypt, and plant evidence to frame Arabs, in an apparent attempt to upset American/Egyptian relations. Israeli defense minister, Ashkenazi Jew, Pinhas Lavon is

eventually removed from office, though many think real responsibility lay with David Ben-Gurion.

A hidden microphone planted by the Israelis is discovered in the Office of the US Ambassador in Tel Aviv.

**1955:** Edmond de Rothschild founds Compagnie Financiere, Paris.

**1956:** Telephone taps are found connected to two telephones in the residence of the US military attaché in Tel Aviv.

**1957:** James de Rothschild dies and it is reported (by the Rothschild owned media) that he bequeaths a large sum of money to the state of Israel to pay for the construction of their parliament building, the Knesset. He states that the Knesset should be:

"a symbol, in the eyes of all men, of the permanence of the State of Israel."

On page 219 of his book "Tales of the British Aristocracy," L.G. Pine, the Editor of Burke's Peerage, states that the Jews:

"have made themselves so closely connected with the British peerage that the two classes are unlikely to suffer loss which is not mutual. So closely linked are the Jews and the lords that a blow against the Jews in this country would not be possible without injuring the aristocracy also."

Maurice de Rothschild dies in Paris.

**1962:** de Rothschild Frères establishes Imétal as an umbrella company for all their mineral mining interests.

Frederic Morton publishes his book, The Rothschilds, in which he states:

"Though they control scores of industrial, commercial, mining and tourist corporations, not



one bears the name Rothschild. Being private partnerships, the family houses never need to, and never do, publish a single public balance sheet, or any other report of their financial condition."

This attitude reveals the true aim of the Rothschilds, to eliminate all competition and create their own worldwide monopoly.

**1963:** On June 4th President John F. Kennedy (the 35th President of the United States 1961 – 1963) signs Executive Order 11110 which returned to the U.S. government the power to issue currency, without going through the Rothschilds owned Federal Reserve.

Less than 6 months later on November 22, President Kennedy is assassinated by the Rothschilds for the same reason as they assassinated President Abraham Lincoln in 1865, who wanted to print American money for the American people, as opposed to for the benefit of a money grabbing war mongering foreign elite.

This Executive Order 11110 is rescinded by President Lyndon Baines Johnson (the 36th President of the United States 1963 to 1969) on Air Force One from Dallas to Washington, the same day as President Kennedy was assassinated.

Another, and probably the primary reason for Kennedy's assassination is, however, the fact that he made it quite clear to Israeli Prime Minister, David Ben-Gurion, that under no circumstances would he agree to Israel becoming a nuclear state. The Israeli newspaper Ha'aretz on February 5, 1999, in a review of Avner Cohen's book, "Israel and the Bomb," states the following:

"The murder of American President John F. Kennedy brought to an abrupt end the massive pressure being applied by the U.S. administration on the government of Israel to discontinue the nuclear program...The book implied that, had

Kennedy remained alive, it is doubtful whether Israel would today have a nuclear option."

Edmond de Rothschild establishes La Compagnie Financière Edmond de Rothschild (LCF), in Switzerland as a venture capital house. This later develops into an investment bank and asset management company with many affiliates. He also marries his wife Nadine and they have a son, Benjamin de Rothschild.

**1965:** Israel illegally obtains enriched uranium from NUMEC (Nuclear Materials and Equipment Corporation).

**1967:** The treatment of the Palestinians by the Zionist Jews finally ignites enough anger in the Arab world for Egypt, Jordan and Syria to mobilise on Israel's borders. All of these three countries are suddenly attacked by Israel and as a result the Sinai which included Gaza was stolen from Egypt, and the West Bank and the Jordan River stolen from Jordan.

As a result of this, on June 8, the Israelis launch an attack on the USS Liberty with Israeli aircraft and motor torpedo boats, in an effort to blame it on Egypt, to bring America into the war on their side, and of course follow to the letter, their Mossad motto:

"By Way of Deception, Thou Shalt Do War."

As a result of their attack, 34 American servicemen were killed and 174 wounded. Israel lies as usual, claiming it mistook this warship that was flying a large United States flag, for an ancient out-of-service Egyptian horse carrier El Quseir that was 180 feet shorter. They also claim the ship was in the war zone, when it was actually in international waters, far from any fighting. The Israeli's attack on this warship lasts for 75 minutes during which time they shoot up one of the United States flags, resulting in the sailors desperately raising another one.

In the aftermath of this attack, the American sailors who survived are warned by the United States military not to discuss the matter with anyone due to "national security." This story gets no prominence in the Rothschild controlled mainstream media and as usual Israel is in no way even rebuked for their crimes by their subservient country of America.

The following day, June 9th, Israel illegally occupies the Golan Heights which it seizes from Syria. This area goes on to provide Israel with one third of its fresh water.

Israeli General Matityahu Peled is quoted in Ha'aretz (19 March 1972) with the following statement:

"The thesis that the danger of genocide was hanging over us in June 1967 and that Israel was fighting for its physical existence is only a bluff, which was born and developed after the war." Another sickening and deceptive statement but again at least he's consistent with the Mossad motto, "By Way Of Deception, Thou Shalt Do War."

de Rothschild Frères is renamed Banque Rothschild.

**1968:** Noémie Halphen, wife of Maurice de Rothschild, dies.

**1970:** While working for Senator Henry "Scoop" Jackson, Ashkenazi Jew, Richard Perle is caught by the FBI giving classified information to Israel. Nothing is done.

British Prime Minister Edward Heath makes Lord Victor Rothschild the head of his policy unit. Whilst he is in that role Britain enters the European Community.

**1973:** In his book, "None Dare Call it Conspiracy," Gary Allen states:

"One major reason for the historical blackout on the role of the international bankers in political history is the Rothschilds were Jewish... ... The Jewish

members of the conspiracy have used an organisation called The Anti-Defamation League (ADL) as an instrument to try and convince everyone that any mention of the Rothschilds and their allies is an attack on all Jews. In this way they have stifled almost all honest scholarship on international bankers and made the subject taboo within universities. Any individual or book exploring this subject is immediately attacked by hundreds of ADL communities all over the country. The ADL has never let the truth or logic interfere with its highly professional smear jobs... Actually, nobody has a right to be more angry at the Rothschild clique than their fellow Jews... The Rothschild Empire helped finance Adolf Hitler."

George J. Laurer, an employee of the Rothschilds controlled IBM, invents the UPC (Universal Product Code) barcode which will eventually be placed upon every item traded worldwide and bear the number 666. The Book of Revelation, Chapter 13, Verse 17 through 18, states the following in relation to this number:

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six."

The whole Satanic aims of the Rothschilds are now in full view of the world, everything bought or sold carries the mark of the beast, 666.

N. M. Rothschild & Sons British Newfoundland Corporation, Churchill Falls project in Newfoundland, Canada, is completed.

N. M. Rothschild & Sons also create a new asset management part of the company which traded worldwide.

This eventually became, Rothschild Private Management Limited.

Edmond de Rothschild, a great-grandson of Jacob (James) Mayer Rothschild, bought the cru bourgeois estate of Château Clarke in Bordeaux.

**1976:** Ashkenazi Jew, Harold Rosenthal, aide to Ashkenazi Jew, Senator Jacob Javits, states:

"Most Jews do not like to admit it, but our god is Lucifer."

**1978:** Ashkenazi Jew, Stephen Bryen, then a Senate Foreign Relations Committee staffer, is overheard in a Washington D.C. hotel offering confidential documents to top Israeli military officials.

Bryen obtains a lawyer, Nathan Lewin, and the case heads for the grand jury, but is mysteriously dropped. Bryen later goes to work for Richard Perle.

**1979:** The Egyptian-Israeli peace treaty in 1979 was underwritten by United States aid which pledged \$3 billion annually to Israel from the United States taxpayer (not even a drop in the ocean when you consider the amount they make off the Federal Reserve).

Shin Bet (the Israeli internal security agency) tries to penetrate the US Consulate General in Jerusalem through a "Honey Trap", using a clerical employee who was having an affair with a Jerusalem girl.

Baron and Baroness Phillipi de Rothschild in a joint venture with Robert Mondavi, begin the construction of a pyramid in Napa Valley, California, where the leader/founder of the Church Of Satan, Ashkenazi Jew, Anton LaVey, was based. This is known as Opus 1 (which means, the first work), and the front for this temple is that it is a winery.

**1980:** The global phenomenon of privatisation starts. The Rothschilds are behind this from the very beginning in order to seize control of all publicly owned assets worldwide.

**1981:** Banque Rothschild is nationalised by the French government. The new bank is called, Compagnie Européenne de Banque. The Rothschilds subsequently set up a successor to this French bank, Rothschild & Cie Banque (RCB), which goes on to become a leading French investment house.

**1982:** From September 16 to 18, future Prime Minister of Israel and then Defence Minister, Ashkenazi Jew, Ariel Sharon, orchestrates Israel's invasion of Lebanon, which provided ariel lighting in order to facilitate the killing of between 1000 and 2000 men, women and children in the Sabra and Shatila massacres.

**1985:** Eustace Mullins publishes, "Who Owns the TV Networks," in which he reveals the Rothschilds have control of all three major U.S. Networks, which are: NBC; CBS; and ABC.

The New York Times reports the FBI is aware of at least a dozen incidents in which American officials transferred classified information to the Israelis, quoting former Assistant Director of the F.B.I., Raymond Wannal. The Justice Department does not prosecute.

Richard Smyth, the owner of MILCO, is indicted on charges of smuggling nuclear timing devices to Israel.

N. M. Rothschild & Sons advise the British government on the privatisation of British Gas. They subsequently advise the British government on virtually all of their other privatisations of state owned assets including: British Steel; British Coal; all the British regional electricity boards; and all the British regional water boards.

A British MP heavily involved in these privatisations is future Chancellor of the Exchequer, Norman Lamont, a former Rothschild banker.

**1986:** Mordechai Vanunu a technician at Dimona, Israel's nuclear installation, from 1976 to 1985, discovers that the plant was secretly producing nuclear weapons.

His conscience made him speak out and in 1986 he provided the London Sunday Times with the facts and photos they used to tell the world about Israel's nuclear weapons programme.

His evidence showed that Israel had stockpiled up to 200 nuclear warheads, with no debate or authorisation from its own citizens. On 30th September 1986, Vanunu was lured from London to Rome. There he was kidnapped, drugged and shipped to Israel.

After a secret trial he was sentenced to 18 years for "treason" and "espionage" (something Israel are very familiar with) though he had received no payment and had communicated with no foreign power.

He goes on to be held in complete isolation for 11 years, only allowed occasional visits from his family, lawyer and a priest, conducted through a metal screen. Although he completes his sentence, the Israeli government continues to hold him against his will.

**1987:** Edmond de Rothschild creates the World Conservation Bank which is designed to transfer debts from third world countries to this bank and in return those countries would give land to this bank. This is designed so the Rothschilds can gain control of the third world which represents 30% of the land surface of the Earth.

On April 24 the Wall Street Journal reveals the "Role of Israel in Iran-Contra Scandal Won't be Explored in Detail by Panels."

**1988:** The ADL initiate a nationwide competition for law students to draft anti-hate legislation for minority groups. That competition is won by a man named Joseph Ribakoff, whose thesis proposes that not only must hate motivated violence be banned, but also any words which stimulate suspicion, friction, hate, and possible violence must also be criminalised.

This ADL prize-winning paper suggests that not only should state-agencies monitor and restrict free speech in general, but they should also censor all films that criticize identifiable groups. Furthermore, even if the person making the statement can justify it, for example, Christians criticizing homosexuality because the Bible expressly forbids it, Ribakoff asserts that the truth is to be no defence in court.

The only proof a court will need in order to secure a conviction of hate speech is that something has been said, and a minority group or member of such group has felt emotionally damaged as a result of such criticism. Therefore, under these proposals which the ADL will have forced into law all over the world less than 15 years later, Jesus Christ would have been arrested as a hate criminal.

This law is designed to protect the Rothschild conspiracy from being revealed in that if you criticize the Rothschilds criminal cabal, you will be targeted as anti-semitic, and thus risk imprisonment.

Philippe de Rothschild dies.

**1989:** Many of the satellite states in Eastern Europe, through the influence of Glasnost, become more open in their demands of freedom from Communist governance in their Republics.

Many revolutions happen in 1989, most of them involving the overthrow of their respective Communist governments and the replacement of them with Republics.



Thus, the hold the Communists had over Eastern Europe (the Iron Curtain) becomes very weak. Eventually, as a result of Perestroika and Glasnost, Communism collapses, not only in the Soviet Union but also in Eastern Europe.

In Russia, Boris Yeltsin (whose wife is the daughter of Joseph Stalin's marriage to Rosa Kaganovich) and the Republican government takes steps to end the power of the Communist party by suspending and banning the party and seizing all their property.

This symbolised the fall of Communism in Russia, and resulted in the start of a mass exodus of 700,000 Jews from the former Soviet Union to Israel.

In the Israeli Journal, Hotam (24 November 1989), there is a report of a speech that then Israeli Deputy Foreign Minister, Ashkenazi Jew, Binyamin Netanyahu, gave to students at Bar Ilan University in which he states:

"Israel should have exploited the repression of the demonstrations in China, when world attention focused on that country, to carry out mass expulsions among the Arabs of the territories."

The London and Paris Rothschilds announce the launch of a new subsidiary, Rothschild GmbH, in Frankfurt, Germany.

**1991:** Following the Iraqi invasion of Kuwait on August 2, 1990, on January 16 of this year the United States and Britain began an aerial bombing campaign of targets within Iraq. On 24 February the ground campaign commenced which was to last 100 hours until on February 28 when a horrendous war crime occurred.

This crime was the slaughter of 150,000 Iraqi troops with fuel air bombs. These Iraqis were fleeing on a crowded highway from Kuwait to Basra. President George Herbert Walker Bush ordered United States military

aircraft and ground units to kill these surrendering troops, they were then bulldozed into mass unmarked graves in the desert, some still alive.

President Bush then ordered a cessation of hostilities. What was the significance of this slaughter and President Bush declaring the war over on this day? Well it was the day the "Day of Purim" fell on this year. This is the day the Jews celebrate their victory over Ancient Babylon, now based within the borders of Iraq and a day when the Jews are encouraged to get bloody revenge against their perceived enemies.

At the Bilderberg Conference on June 6 to 9 of this year, in Baden-Baden, Germany, David Rockefeller (a Rothschild) made the following statement:

"We are grateful to the Washington Post, the New York Times, Time Magazine, and other great publications whose directors have attended our meetings and respected their promises of discretion for almost 40 years. It would have been impossible for us to develop our plan for the world, if we had been subjected to the lights of publicity during those years. But the world is now more sophisticated and prepared to march towards a world government. The super-national sovereignty of an intellectual elite and world bankers is surely preferable to the national auto-determination practised in past centuries."

**1992:** In March, former Federal Reserve Board Chairman, Paul A. Volker, became Chairman of the European banking firm J. Rothschild, Wolfensohn and Co.

Stephen Bryen, caught offering confidential documents to Israel in 1978, is serving on board of the pro-Israeli, Jewish Institute for National Security Affairs while continuing as a paid consultant, with security clearance, on exports of sensitive US technology.

"The Samson Option" by Seymour M. Hersh reports:

"Illicitly obtained intelligence was flying so voluminously from LAKAM (a secret Israeli intelligence unit, a Hebrew acronym for Scientific Liaison Bureau) into Israeli intelligence that a special code name, JUMBO, was added to the security markings already on the documents. There were strict orders, Ari Ben-Menashe recalled, "Anything marked JUMBO was not supposed to be discussed with your American counterparts."

The Wall Street Journal reports that Israeli agents apparently tried to steal Recon Optical Inc's top-secret airborne spy-camera system.

On September 16<sup>th</sup>, Britain's pound collapses when currency speculators led by Rothschild agent, Ashkenazi Jew, George Soros, borrows pounds and sells them for Deutsche Marks, in the expectation of being able to repay the loan in devalued currency and to pocket the difference.

This results in the British Chancellor of the Exchequer, Norman Lamont, announcing a rise in interest rates of 5% in one day and as a result drives Britain into a recession which lasts many years as large numbers of businesses fail and the housing market crashes.

This is right on cue for the Rothschilds after they had privatised Britain's state owned assets during the 1980's, driven the share price up, and then collapsed the markets so they could buy them up for pennies on the pound, a carbon copy of what Nathan Mayer Rothschild did to the British economy 180 years before, in 1812.

It cannot be overstated that the Chancellor of the Exchequer at that time, Norman Lamont, prior to becoming an MP, was a Merchant Banker with N. M. Rothschild and Sons, which he joined after studying Economics at Cambridge.

**1993:** Norman Lamont leaves the British government to return to N. M. Rothschild and Sons as a director, after his mission to collapse the British economy to profit the Rothschilds is accomplished.

Former Congressman, Paul Findley, publishes his seminal book "Deliberate Deceptions: Facing the Facts About the U.S. Israeli Relationship."

In this book he lists the 65 United Nations Member Resolutions against Israel from the period 1955 to 1992, and the 30 United States vetoes on Israel's behalf which if not made would have seen Israel have 95 resolutions against them at this point.

No matter, even with Israel's puppet the United States helping them terrorise others, the 65 Resolutions passed against Israel are more than all the Resolutions passed against all other countries combined.

Not that Israel care too much about the views of the United Nations when you consider that less than two weeks after Israel's attack on the USS Liberty (an attack designed to sink the Liberty and blame it on Egypt prompting the USA into a war with Egypt on behalf of Israeli Lies, remember the Mossad motto, "By Way Of Deception, Thou Shalt Do War"), the Israeli Foreign Minister, Aba Eban, stated of the United Nations:

"If the General Assembly were to vote by 121 votes to 1 in favor of "Israel," returning to the armistice lines (pre June 1967 borders), "Israel" would refuse to comply with the decision." New York Times – 19 June 1967.

The ADL is caught operating a massive spying operation on critics of Israel, Arab-Americans, the San Francisco Labor Council, ILWU Local 10, Oakland Educational Association, NAACP, Irish Northern Aid,

International Indian Treaty Council, the Asian Law Caucus and the San Francisco Police.

Data collected was sent to Israel and in some cases to South Africa. Pressure from Jewish organizations forces the city to drop the criminal case, but the ADL settles a civil lawsuit for an undisclosed sum of cash.

**1995:** Former atomic energy scientist, Dr Kitty Little, claims the Rothschilds now control 80% of the world's uranium supplies giving them a monopoly over nuclear power.

The Defence Investigative Service circulates a memo warning US military contractors that: "Israel aggressively collects (US) military and industrial technology."

The report stated that Israel obtains information using: "ethnic targeting, financial aggrandizement, and identification and exploitation of individual frailties" of US citizens.

**1996:** A General Accounting Office report, "Defence Industrial Security: Weaknesses in US Security Arrangements With Foreign-Owned Defence Contractors," found that according to intelligence sources, "Country A" (identified by intelligence sources as Israel, Washington Times, 22 February 1996):

"conducts the most aggressive espionage operation against the United States of any US ally."

A pdf file of the report is here:

[www.gao.gov/archive/1996/ns96064.pdf](http://www.gao.gov/archive/1996/ns96064.pdf)

An unformatted text version is here:  
<http://fas.org/man/gao/gao9664.htm>

The Jerusalem Post (30 August 1996) quoted the report:

"Classified military information and sensitive military technologies are high-priority targets for the intelligence agencies of this country."

The report described:

"An espionage operation run by the intelligence organization responsible for collecting scientific and technologic information for (Israel) paid a US government employee to obtain US classified military intelligence documents."

The Washington Report on Middle East Affairs (Shawn L. Twing, April 1996) noted that this was:

"a reference to the 1985 arrest of Jonathan Pollard, a civilian US naval intelligence analyst who provided Israel's LAKAM espionage agency an estimated 800,000 pages of classified US intelligence information." [www.washington-report.org/backissues/0496/9604014.htm](http://www.washington-report.org/backissues/0496/9604014.htm)

The GAO report also noted that:

"Several citizens of (Israel) were caught in the United States stealing sensitive technology used in manufacturing artillery gun tubes."

An Office of Naval Intelligence document, "Worldwide Challenges to Naval Strike Warfare," reported that:

"US technology has been acquired (by China) through Israel in the form of the Lavi fighter and possibly SAM (surface-to-air) missile technology."

Jane's Defence Weekly (28 February 1996) noted that, "until now, the intelligence community has not openly confirmed the transfer of US technology (via Israel) to China." The report noted that this, "represents a dramatic

step forward for Chinese military aviation." (Flight International, 13 March 1996).

Amschel Rothschild, 41, is strangled with the heavy cord of his own towel robe in his hotel room in Paris. French Prime Minister orders the French Police to close their investigation, and, Rupert Murdoch, born of a Jewish mother and so a Jew by Ashkenazi standards, instructs his editors and news managers around the world to report it as a heart attack, if they need to report it at all.

On 12 May United Nations Ambassador and Ashkenazi Jew, Madeleine Albright, when appearing on 60 Minutes, was asked the following by correspondent Lesley Stahl, in reference to the years of United States led economic sanctions against Iraq:

"We have heard that half a million children have died. I mean, that is more children than died in Hiroshima. And, you know, is the price worth it?"

To which Ambassador Albright replied:

"I think that is a very hard choice, but the price, we think, the price is worth it."

Her comments cause no public outcry. In fact, the holocaust of half a million Iraqi children is positively admired by the United States government when you consider less than 8 months later, President Clinton appointed Albright as secretary of state. Whilst appearing before the Senate Committee, who were considering her appointment, Albright is literally chomping at the bit for the blood of more Iraqi children when she states:

"We will insist on maintaining tough UN sanctions against Iraq unless and until that regime complies with relevant Security Council resolutions."

**1997:** An Army mechanical engineer, Ashkenazi Jew David A. Tenenbaum, "inadvertently," gives classified military information on missile systems and armoured

vehicles to Israeli officials (New York Times, 20 February 1997).

The Washington Post reports US intelligence has intercepted a conversation in which two Israeli officials had discussed the possibility of getting a confidential letter that then-Secretary of State Warren Christopher had written to Palestinian leader Yasser Arafat.

One of the Israelis, identified only as "Dov" had commented that they may get the letter from "Mega," the code name for Israel's top agent inside the United States.

US ambassador to Israel, Martin Indyk, complains privately to the Israeli government about heavy-handed surveillance by Israeli intelligence agents.

Israeli agents place a tap on Ashkenazi Jew and daughter of a Rabbi, Monica Lewinsky's phone at the Watergate and record phone sex sessions between her and President Bill Clinton. The Ken Starr report confirms that Clinton warned Lewinsky their conversations were being taped and ended the affair. Interestingly, at the same time, the FBI's hunt for "Mega" is called off.

On 29 October, Edmond de Rothschild dies in Geneva. Interestingly on the exact same day Anton Szandor LaVey, the founder of the Church of Satan also dies, who in his book, "Satan Speaks," states in relation to The Protocols Of The Elders Of Zion:

"The first time I read the Protocols of the Elders of Zion, my instinctive reaction was, "so what's wrong with THAT? Isn't that the way any master plan should work? Doesn't the public deserve -- nay, demand -- such despotism?"

Kofi Annan becomes Secretary General to the United Nations. He is married to Nane Lagergren, a Rothschild, who he wed in 1984.



**1998:** The European Central Bank is set up in Frankfurt, the city from which the Rothschilds originate.

**2000:** George W. Bush is elected (so they tell me) President of the United States. Bush and his family claim to be descendants of the House of Plantagenet which is descended from the Royal House of Judah.

**2001:** On September 11<sup>th</sup>, the attack on the World Trade Center is orchestrated by Israel with the complicity of Britain and America, under the orders of the Rothschilds as a pretext for removing the liberty of people worldwide in exchange for security, just as happened with the Reichstag fire in Germany where the citizens were lied to in order to give up liberty for security.

They also will use the attacks to gain control of the few nations in the world who don't allow Rothschild central banks and so less than one month after these attacks, US forces attack Afghanistan, one of only 7 nations in the world who don't have a Rothschild controlled central bank.

Less than a week before the 9-11 attack on 5 September, the so-called lead hijacker Mohamed Atta and several other hijackers made a still-unexplained visit onboard one of Pro Israeli lobbyist, Ashkenazi Jew, Jack Abramoff's casino boats.

No investigation is undertaken as to what they were doing there. It is discovered that US drug agents' communications have been penetrated. Suspicion falls on two companies, AMDOCS and Comverse Infosys, both owned by Israelis. AMDOCS generates billing data for most US phone companies and is able to provide detailed logs of who is talking to whom.

Comverse Infosys builds the tapping equipment used by law enforcement to eavesdrop on all American telephone calls, but suspicion forms that Comverse Infosys, which gets half of its research and development budget from the Israeli government, has built a back door into the

system that is being exploited by Israeli intelligence and that the information gleaned on US drug interdiction efforts is finding its way to drug smugglers.

The investigation by the FBI leads to the exposure of the largest foreign spy ring ever uncovered inside the United States, operated by Israel. Half of the suspected spies have been arrested when 9-11 happens.

On 9-11, 5 Israelis are arrested for dancing and cheering while the World Trade Towers collapse. Supposedly employed by Urban Moving Systems, the Israelis are caught with multiple passports and a lot of cash.

Two of them are later revealed to be Mossad. As witness reports track the activity of the Israelis, it emerges that they were seen at Liberty Park at the time of the first impact, suggesting a foreknowledge of what was to come. The Israelis are interrogated, and then eventually sent back to Israel.

The owner of the moving company used as a cover by the Mossad agents abandons his business and flees to Israel. The United States Government then classifies all of the evidence related to the Israeli agents and their connections to 9-11.

All of this is reported to the public via a four part story on Fox News by Carl Cameron. Pressure from Jewish groups, primarily AIPAC, forces Fox News to remove the story from their website. Two hours prior to the 9-11 attacks, Odigo, an Israeli company with offices just a few blocks from the World Trade Towers, receives an advance warning via the internet.

The manager of the New York Office provides the FBI with the IP address of the sender of the message, but the FBI does not follow this up. The FBI is investigating 5 Israeli moving companies as possible fronts for Israeli intelligence.

It is revealed that prior to the attack, millions of dollars of put options on both American Airlines and United Airlines were traded. The FBI have promised to followed the purchasers up, but have never revealed their findings. That is because this would lead directly to Israel, the state behind the 9-11 attacks.

Following the World Trade Centre attack, anonymous letters containing anthrax are sent to various politicians and media executives. Like the 9-11 attack, this is immediately blamed on Al-Qaeda, until it is discovered that the anthrax contained within those letters is a specific type of weaponized anthrax made by a United States military laboratory.

The FBI then discover that the main suspect for these anthrax letters is a Ashkenazi Jew, Dr. Philip Zack, who had been reprimanded several times by his employers due to offensive remarks he made about Arabs. Dr. Philip Zack was caught on camera entering the storage area where he worked at Fort Detrick which is where the Anthrax was kept. At this point, both the FBI and the mainstream media stopped making any public comments on the case.

Jewish Defence League Chairman since 1985, Ashkenazi Jew, Irv Rubin is jailed for allegedly plotting to bomb a mosque and the offices of an Arab-American congressman. He dies shortly after slitting his throat in a suicide attempt, before he can be brought to trial.

One week prior to the WTC attack, the Zim Shipping Company moves out of its offices in the WTC, breaking its lease and costing the company \$50,000. No reason has ever been given, but Zim Shipping Company is half owned by the State of Israel (The Rothschilds).

On October 3, Israeli Prime Minister, Ariel Sharon, makes the following statement to Ashkenazi Jew, Shimon Peres, as reported on Kol Yisrael radio:

"Every time we do something you tell me America will do this and will do that ... I want to tell you something very clear, don't worry about American pressure on Israel. We, the Jewish people, control America, and the Americans know it."

**2002:** Webster's Third New International Dictionary (Unabridged), re-printed in 2002, provides a new definition of Anti-Semitism which has not been updated since 1956. It reads:

"Anti-Semitism: (1) hostility toward Jews as a religious or racial minority group, often accompanied by social, political or economic discrimination (2) opposition to Zionism (3) sympathy for the opponents of Israel."

It was definition (2) and (3) that were added in the 2002 edition, just before the USA decide to invade Iraq under orders from the State of Rothschild, I mean Israel. Also this year, the Prime Minister of Israel, war criminal, Ariel Sharon, orders the massacre in the Jenin refugee camp in the West Bank. Best get that definition updated to protect these criminals.

The DEA issues a report that Israeli spies, posing as art students, have been trying to penetrate US Government offices. Police near the Whidbey Island Naval Air Station in southern Washington State stop a suspicious truck and detain two Israelis, one of whom is illegally in the United States. The two men were driving at high speed in a Ryder rental truck, which they claimed had been used to "deliver furniture."

The next day, police discovered traces of TNT and RDX military-grade plastic explosives inside the passenger cabin and on the steering wheel of the vehicle. The FBI then announces that the tests that showed explosives were "false positives" by cigarette smoke, a claim test experts say is ridiculous.

Based on an alibi provided by a woman, the case is closed and the Israelis are handed over to INS to be sent back to Israel. One week later, the woman who provided the alibi vanishes.

**2003:** The United States invade Iraq on 19 March, which this year is the holy "Day of Purim" in the Jewish calendar. This "Day of Purim," is a day the Jews celebrate their victory over Ancient Babylon, now based within the borders of Iraq; how interesting.

What is also significant is that the previous U.S. led invasion of Iraq ended on the Day of Purim ten years earlier with the slaughter of 150,000 fleeing Iraqis under the current President's father, George Herbert Walker Bush. Purim is also the time when the Jews are encouraged to get bloody revenge against their perceived enemies.

Ancient Babylon, I mean Iraq, is now one of six nations left in the world who don't have a Rothschild controlled central bank. This war is mainly about stealing Iraq's water supply for Israel and is being fought with the blood of the American military which the State of Rothschild, I mean Israel, control.

Israel has always struggled for water; it had to steal the Golan Heights from Syria which provided Israel with one third of its fresh water 36 years before, yet still in Israel water extraction has surpassed replacement by 2.5 billion metres in the last 25 years.

This means the water is far more precious to them than the oil reserves which are the second largest reserves of oil on the planet.

Malaysian Prime Minister Mahathir Mohamed states in a speech:

"Jews rule the world by proxy. They get others to fight and die for them."

The Police Chief of Cloudfcroft stops a truck speeding through a school zone. The drivers turn out to be Israelis with expired passports. Claiming to be movers, the truck contains junk furniture and several boxes.

The Israelis are handed over to immigration. The contents of the boxes are not revealed to the public.

Israel deploys assassination squads into other countries, including the United States. The US Government does not protest.

**2004:** Two years into an investigation of AIPAC's (The American Israel Public Affairs Committee – the largest political lobbying group in the USA with over 65,000 members whose only purpose is to use the USA for the purposes of Israel) possible role as a spy front for Israel, Ashkenazi Jew, Larry Franklin, a mid-level Pentagon Analyst is observed by the FBI giving classified information to two officials of AIPAC suspected of being Israeli spies.

AIPAC hires lawyer Nathan Lewin to handle their legal defence, the same lawyer who defended suspected Israeli spy Stephen Bryen in 1978. Larry Franklin worked in the Pentagon Office of Special Plans, run by Richard Perle, at the time Perle (who was caught giving classified information to Israel back in 1970) was insisting that Iraq was crawling with weapons of mass destruction requiring the United States to invade and conquer Iraq.

There were no WMDs, of course, and Perle has dumped the blame for the "bad intelligence" on George Tenet. But what is known is that the Pentagon Office of Special Plans was coordinating with a similar group in Israel, in Ariel Sharon's office.

With two suspected Israeli spies (at least) inside the office from which the lies that launched the war in Iraq originated, it appears that the people of the United States are the victims of a deadly hoax, a hoax that started a war

using the blood and money of American citizens for the purposes of Israeli oppression.

The leaking of the investigation of AIPAC to the media on August 28th, 2004 gave advance warning to other spies working with Franklin. The damage to the FBI's investigation was completed when United States Attorney General John Ashcroft ordered the FBI to stop all arrests in the case.

Like the Stephen Bryen case and the hunt for "Mega," this latest spy scandal seems destined by officials who have their own secret allegiances to protect, barring a massive public outcry.

Police near the Nuclear Fuel Services plant in Tennessee stop a truck after a three mile chase, during which the driver throws a bottle containing a strange liquid from the cab. The drivers turn out to be Israelis using fake identifications. The FBI refuses to investigate and the Israelis are released.

Two Israelis try to enter Kings Bay Naval Submarine Base, home to eight Trident submarines. The truck tests positive for explosives.

The National Director of the ADL, Abraham H. Foxman, publishes a book entitled "Never Again? The Threat Of The New Anti-Semitism," in which he states that the New Testament's "lie," that the ancient Pharisees were responsible for the death of Christ, has been responsible for anti-semitism throughout the millennia and thus the New Testament of the Bible is "hate speech" and should be censored or banned.

**2005:** On January 20, President Bush makes the following statement as part of his second inaugural address, "When our Founders declared a new order of the ages." This is not true. The founders did not declare a "new order of the ages," President Roosevelt did when in 1933, he put

its Latin translation, "Novus Ordo Seclorum," on the dollar bill.

On 7 July, the London Underground Network is bombed. Israel's Finance Minister, Binyamin Netanyahu is in London on the morning of the attacks in order to attend an economic conference in a hotel over the underground station where one of the blasts occurred, but stayed in his hotel room instead after he had been informed by Israeli intelligence officials that attacks were expected.

There are now only 5 nations on the world left without a Rothschild controlled central bank: Iran; North Korea; Sudan; Cuba; and Libya.

Physics Professor, Stephen E. Jones of Brigham Young University publishes a paper in which he proves the World Trade Centre buildings could have only been brought down in the manner they were by explosives. He receives no coverage in the mainstream media for his scientific and provable claims.

**2006:** The Edmond De Rothschild Banque, a subsidiary of Europe's Edmond De Rothschild family bank group in France, becomes the first foreign family bank that has obtained approval of the China Banking Regulatory Commission and entered China's financial market.

The ADL ruthlessly leans on governments throughout the world to pass hate crimes legislation, as they are scared that the criminal cabal that is Israel and the Rothschilds is being exposed more and more on a daily basis, predominantly on the internet. Their job is to protect this criminal network and what better way to do it than by passing laws in which anyone who exposes a Jewish criminal becomes a criminal.

David Irving is sentenced to three years in jail in Austria, for denying the holocaust. It is important to note that the only historical event you can be arrested for questioning is the holocaust. This is because this has been



the Rothschilds greatest weapon in brainwashing **YOU, THE STUPID GUY!** is that the Jews are so poor and persecuted when in actual fact they control the vast majority of international finance and international corporations throughout the world.

### **Resources:**

Here is a link to 6 pages of autographs from the 1929 Zionist congress with some very interesting names on it. Main page: [www.historyforsale.com](http://www.historyforsale.com)

### **Sources:**

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- Deliberate Deceptions: Facing the Facts About the U.S. Israeli Relationship, Paul Findley, 1993
- Descent Into Slavery - Des Griffin - 1994
- Bloodlines Of The Illuminati - Fritz Springmeier - 1995
- Jewish History, Jewish Religion - Israel Shahak - 1994
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- The Elite Serial Killers of Lincoln, JFK, RFK & MLK - Robert Gaylon Ross - 2001
- Never Again? The Threat Of The New Anti-Semitism - Abraham H. Foxman - 2004
- The Elite Don't Dare Let Us Tell The People - Robert Gaylon Ross - 2004
- Codex Magica - Texe Marrs - 2005

[Downloaded from the website [www.iamthewitness.com](http://www.iamthewitness.com) which is a rich source of information on Jews and Zionism.]

### CHAPTER III

## A BRIEF ACCOUNT OF THE WORKING OF THE PAPAL JUDICIAL INSTITUTION KNOWN AS THE INQUISITION

A war of propaganda has always been waged against Islam that it teaches forcible conversion and its believers and followers forced the non-believers to accept Islam by coercion and that extensive force was used in this regard. This allegation has been proved wrong in the light of the Islamic teachings and proven historical facts. In the beginning of the book, *Jihad in Islam (Al-Jihad fil Islam)*, too this subject has been dealt with in detail and sufficient proofs have been presented to prove this allegation to be wrong.

On the contrary, it is the other religions who have always adopted the policy of annihilating, wherever possible, the followers of other religions, or coercing them to convert to their respective faiths. While talking about the laws of war as they exist in the four major religions of the world – Hinduism, Buddhism, Judaism, and Christianity – under Chapter VI of the book, *Jihad in Islam (Al-Jihad fil Islam)* it has been proved beyond doubt that unlike Islam, they have never been tolerant, both theoretically and practically, towards followers of other religions. The Aryans, whose religion was Hinduism, gave no quarter to the native population of India and almost annihilated them; those who survived, even after adopting the religion of the conquerors,

were relegated to the lowest rank of the society. Buddhism although teaches non-violence and inviolability of all living things, its followers have forsaken this principle long ago and practice worse kind of brutality on the followers of other religions, particularly Muslims, and those whom they consider their enemies. It is the same with the followers of Judaism and Christianity.

Since in propagating and sustaining the propaganda against Islam, the Christian world is in the forefront, we would like to prove in this chapter that it was not the followers of Islam that coerced and tortured other people to accept Islam; rather it was the Christians who were and are perpetrators of this savagery. To prove our point we will take up for discussion the institution of Inquisition and its machinery which had been established in Spain and other Christian countries to coerce people to accept Christianity.

### **Absolute Power of the Christian Church**

By the end of 12<sup>th</sup> Century A.D., the Christian Church had acquired absolute power over Christendom. Mr. Henry Charles Lea gives the description of this power thus:

“No Christian could hope for salvation who was not in all things an obedient son of the Church, and who was not ready to take up arms in its defence; and, in a time when faith was a determining factor of conduct, this belief created a spiritual despotism which placed all things within reach of him who could wield it. ...The ancient independence of the episcopate was no more. Step by step the supremacy of the Roman See had been asserted and enforced, until it enjoyed the universal jurisdiction which enabled it to bend to its wishes every prelate, under the naked alternative of submission or expulsion. The papal mandate, just or unjust, reasonable or unreasonable, was to be received and implicitly obeyed, for there was no appeal from the

representative of St. Peter. In a narrower sphere, and subject to the pope, the bishop held an authority which, at least in theory, was equally absolute; while the humbler minister of the altar was the instrument by which the decrees of pope and bishop were enforced among the people; for the destiny of all men lay in the hands which could administer or withhold the sacraments essential to salvation.

"...For the internal regulation of the conscience it had erected the institution of auricular confession, which by this time had become almost the exclusive appanage of the priesthood. When this might fail to keep the believer in the path of righteousness, it could resort to the spiritual courts which had grown up around every episcopal seat, with an undefined jurisdiction capable of almost unlimited extension. Besides supervision over matters of faith and discipline, of marriage, of inheritance, and of usury, which belonged to them by general consent, there were comparatively few questions between man and man which could not be made to include some case of conscience involving the interpellation of spiritual interference, especially when agreements were customarily confirmed with the sanction of the oath; and the cure of souls implied a perpetual inquest over the aberrations, positive or possible, of every member of the flock. It would be difficult to set bounds to the intrusion upon the concerns of every man which was thus rendered possible, or to the influence thence derivable."<sup>1</sup>

Apart from the aforesaid powers, sanction for which cannot be found in the Bible, the priesthood wielded such inviolable rights which were unavailable to ordinary laity; these rights are also not found in the Scriptures. One such

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 1-2, (New York, 1887).

right was that a priest could not be arrested and tried for any crime committed by him in any court of law set up by the king or his government.

“Not only did the humblest priest wield a supernatural power which marked him as one elevated above the common level of humanity, but his person and possessions were alike inviolable. No matter what crimes he might commit, secular justice could not take cognizance of them, and secular officials could not arrest him. He was amenable only to the tribunals of his own order, which were debarred from inflicting punishments involving the effusion of blood, and from whose decisions an appeal to the supreme jurisdiction of distant Rome conferred too often virtual immunity. The same privilege protected ecclesiastical property, conferred on the Church by the piety of successive generations, and covering no small portion of the most fertile lands of Europe. Moreover, the seigniorial rights attaching to those lands often carried extensive temporal jurisdiction, which gave to their ghostly possessors the power over life and limb enjoyed by feudal lords.”<sup>1</sup>

The power of the Church grew to such an extent and such universal character that its “orders were listened to as oracles of God, from Portugal to Palestine and from Sicily to Iceland. ‘Princes,’ says John of Salisbury, ‘derive their power from the Church, and are servants of the priesthood.’ ‘The least of the priestly order is worthier than any king,’ exclaims Honorius of Autun; ‘prince and people are subjected to the clergy, which shines superior as the sun to the moon.’ Innocent III used a more spiritual metaphor when he declared that the priestly power was as superior to the secular as the soul of man was to his body; and he

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 2-3, (New York, 1887).

summed up his estimate of his own position by pronouncing himself to be the Vicar of Christ, the Christ of the Lord, the God of Pharaoh, placed midway between God and man, this side of God but beyond man, less than God but greater than man, who judges all, and is judged by none. That he was supreme over all the earth over pagans and infidels as well as over Christians was legally proved and universally taught by the mediaeval doctors."<sup>1</sup>

### **The Church became an Abode of Self-Indulgence**

To achieve this supremacy, the Church had to give up and sacrifice the basic principles and the ethical values of the teachings of Prophet Jesus (peace be upon him) and instead of an ascetical way of life the members (priests) of the Church began to follow a life of self-indulgence, which brought in all the evils which are appurtenant to such a life. It also began to attract men who were not in the quest of achieving salvation but wanted to acquire worldly wealth and comforts and privileges which the Church offered.

"Yet, in achieving this supremacy, much had been of necessity sacrificed. The Christian virtues of humility and charity and self-abnegation had virtually disappeared in the contest which left the spiritual power dominant over the temporal. The affection of the populations was no longer attracted by the graces and loveliness of Christianity; submission was purchased by the promise of salvation, to be acquired by faith and obedience, or was extorted by the threat of perdition or by the sharper terrors of earthly persecution. If the Church, by sundering itself completely from the laity, had acquired the services of a militia devoted wholly to itself, it had thereby created an antagonism between

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 4, (New York, 1887).



itself and the people. Practically, the whole body of Christians no longer constituted the Church; that body was divided into two essentially distinct classes, the shepherds and the sheep; and the lambs were often apt to think, not unreasonably, that they were tended only to be shorn. The worldly prizes offered to ambition by an ecclesiastical career drew into the ranks of the Church able men, it is true, but men whose object was worldly ambition rather than spiritual development. The immunities and privileges of the Church and the enlargement of its temporal acquisitions were objects held more at heart than the salvation of souls, and its high places were filled, for the most part, with men in whom worldliness was more conspicuous than the humbler virtues."<sup>1</sup>

Extraordinary powers, temporal or spiritual, in the hands of wise and devout and under the proper religious guidance, can certainly work for the elevation of the humanity both materially and spiritually. But in the hands of the selfish and the wicked, they become tools of oppression and tyranny. The Church after acquiring tremendous powers could not use them equitably and in a virtuous manner, and instead, began using them unscrupulously. The reason must be that the Christianity as devised by St. Paul is bereft of any religious guidance concerning usage of both temporal and religious powers. This resulted in schism and heresies in the society leading to wars and persecution and ultimately culminating in the establishment of the institution of Inquisition. Moreover, earlier good people used to be elected or selected for the various offices of the Church whose intention was only to achieve salvation and serve humanity, later such posts were openly bought and sold which resulted in the most

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 5, (New York, 1887).

worthless and ruthless persons occupying important ecclesiastical posts.

"The Council of Rouen, in 1050, complains bitterly of the pernicious custom by which ambitious men accumulated, by every possible means, presents wherewith to gain the favour of the prince and his courtiers in order to obtain bishoprics, but it could suggest no remedy. The council was directly concerned only with the Norman dukes, but the contemporary King of France, Henry I, was notorious as a vendor of bishoprics. ... Instances of these abuses might be multiplied indefinitely, and their influence on the character of the Church cannot easily be overestimated."<sup>1</sup>

It was not only for monetary considerations that the ecclesiastical posts were bought and sold; relationships also came into play.

"Peter Cantor assures us that, if those who were promoted for relationship were required to resign, it would cause general destruction throughout the Church; and worse motives were constantly at work."<sup>2</sup>

Like feudal lords, and contrary to the doctrines of the Church, most of the bishops and other Church dignitaries had also accumulated military force to protect their holdings and subjugate the peasants. When threats of excommunication failed to bring the peasants to heel, military force was used against them to devastate their lands and properties by these representatives of Christ.

"The chronicles of the period are full of details of this nature. Worldly and turbulent, there was little to

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 7-8, (New York, 1887).

<sup>2</sup> *Ibid*, p. 8-9.

differentiate the prelate from the baron, and the latter had no more scruple in making reprisals on Church property than on secular possessions. ...Geroch of Eiechersperg inveighs bitterly against the warlike prelates who provoke unjust wars, attacking the peaceful and delighting in the slaughter which they cause and witness, giving no quarter, taking no prisoners, sparing neither clergy nor laity, and spending the revenues of the Church on soldiers, to the deprivation of the poor.”<sup>1</sup>

### **Cruelty and Impiety of the Functionaries of the Church**

The aforesaid evil actions and acts of violence of the bishops and dignitaries of the Church were never condemned by the Roman papacy; on the other hand they were condoned and every effort was made to protect their lives and their interests, which further encouraged these “people of God” to commit even more heinous crimes. The bishops had become so notorious that it was widely believed by the commonality that they could never reach the kingdom of heaven. “In fact, the records of the time bear ample testimony to the rapine and violence, the flagrant crimes and defiant immorality of these princes of the Church.”<sup>2</sup>

Even when the Roman papacy was desirous of removing a transgressing and evil bishop, its orders were never heeded and could not be executed. “We can readily believe the assertion of a writer of the thirteenth century that the process of deposing a prelate was so cumbrous that even the most wicked had no dread of punishment.”<sup>3</sup> The papacy itself was steeped in corrupt practices and the

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 10-11, (New York, 1887).

<sup>2</sup> *Ibid*, p. 12-13.

<sup>3</sup> *Ibid*, p. 15.

bishops and others at the lower level only followed the example thus set by the papacy. "Clement V, after his consecration at Lyons, made a progress to Bordeaux, in which he and his retinue so effectually plundered the churches on the road that, after his departure from Bourges, Archbishop Gilles, in order to support life, was obliged to present himself daily among his canons for a share in the distribution of provisions."<sup>1</sup>

The papacy was concerned only in collecting and accumulating wealth in whatever manner it could. It was not at all bothered about its demands being just or unjust, reasonable or unreasonable, or how its unfair demands affected common man and made him suffer. Although a few members of the prelate tried to bring in reformation in the practices of the Church, their efforts were nullified by the inaction and apathy of the papacy.

Another evil prevalent in the Christian world was the misuse and fabrication of papal authority issued in the name of pope. The pope was considered the supreme judge of the Christian world having universal jurisdiction. As a supreme judge, he was also authorized to delegate his authority, in full or in part, to anyone and this delegated authority was considered supreme everywhere. This gave ample opportunities to abuses of the worst kind. Moreover, the papacy never bothered to investigate the antecedents of the persons to whom it used to issue such letters of authority; in fact the letters were freely sold to all those who were able to buy them. Again, the victims of this evil practice were none other than common people.

"Europe thus was traversed by multitudes of men armed with these weapons, which they used without remorse for extortion and oppression. Bishops, too, were not backward in thus farming out their more limited jurisdictions, and, in the confusion thus

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<sup>1</sup> *Ibid*, p. 17.

arising, it was not difficult for reckless adventurers to pretend to the possession of these delegated powers and use them likewise for the basest purposes, no one daring to risk the possible consequences of resistance. These letters thus afforded a carte blanche through which injustice could be perpetrated and malignity gratified to the fullest extent. An additional complication which not unnaturally followed was the fabrication and falsification of these letters. It was not easy to refer to distant Rome to ascertain the genuineness of a papal brief confidently produced by its bearer, and the impunity with which powers so tremendous could be assumed was irresistibly attractive. When Innocent III ascended the throne he found a factory of forged letters in full operation in Rome, and although this was suppressed, the business was too profitable to be broken up by even his vigilance. To the end of his pontificate the detection of fraudulent briefs was a constant preoccupation. Nor was this industry confined to Rome. ...To the people, however, it mattered little whether they were genuine or fictitious; the suffering was the same whether the papal chancery had received its fee or not."<sup>1</sup>

The Church had become the machinery and the tool to fleece and empty the pockets of the hapless commonality. It had actually become a terror to all those who came into contact with it.

"They were stone as to understanding, wood as to rendering judgment, fire as to wrath, iron as to forgiveness, foxes in deceit, bulls in pride, and minotaurs [monsters] in consuming everything. In the next century Robert Grosseteste boldly told

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 19, (New York, 1887).

Innocent IV and his cardinals that the curia was the source of all the vileness which rendered the priesthood a hissing and a reproach to Christianity, and, after another century and a half, those who knew it best described it as unaltered.

“When such was the example set by the head of the Church, it would have been a marvel had not too many bishops used all their abundant opportunities for the fleecing of their flocks. Peter Cantor, an unexceptionable witness, describes them as fishers for money and not for souls, with a thousand frauds to empty the pockets of the poor. ...Formerly, continues Peter Cantor, there was some decent concealment in absorbing the property of rich and poor, but now it is publicly and boldly seized through infinite devices and frauds and novelties of extortion. The officials of the prelates are not only their leeches, who suck and are squeezed, but are strainers of the milk of their rapine, retaining for themselves the dregs of sin.”<sup>1</sup>

Those who have some knowledge concerning the institution of Church and its working, very well know that it is established on asceticism and those who enter this institution take, among other oaths, an oath of celibacy. As has been explained above, all the principles of asceticism like self-denial or self-mortification had long been given up by the majority of the clergy and most of them were after the luxuries and wealth of the world. Similarly, the clergy had also given up celibacy and routinely used to cultivate and retain illegitimate sexual relationship with nuns, women, and boys and even commit acts of incest. The Church had made this evil also a source of income, “and many prelates did not blush to derive a filthy gain from the

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 20-21, (New York, 1887).

licentiousness universal among a celibate clergy by exacting a tribute known as 'cullagium', on payment of which the priest was allowed to keep his concubine in peace."<sup>1</sup> However, the major source of income for the functionaries of the Church was the exorbitant and unjust fines collected in the courts while disposing of litigations. Settlement of disputes amicably was always discouraged; on the contrary litigations were encouraged and prolonged as far as possible. Moreover, every functionary of the judiciary, including the judges, was corrupt whose only objective was extortion of more and more money and not dispensing of justice. The judges "are described as extortioners who sought by every device to filch the money of suitors to the last farthing, and when any fraud was too glaring for their own performance they had subordinate officials ever ready to play into their hands, rendering their occupation more base than that of a pimp with his bawds."<sup>2</sup>

Another occupation of the clergy which brought misery and sufferings on the poor peasantry was the construction of huge and magnificent churches and monasteries. "While these structures were in some degree the expression of ardent faith, yet more were they the manifestation of the pride of the prelates who erected them, and in our admiration of these sublime relics of the past, in whatever reverential spirit we may view the towering spire, the long-arched nave, and the glorious window, we must not lose sight of the supreme effort which they cost, an effort which inevitably fell upon suffering serf and peasant. Peter Cantor assures us that they were built out of exactions on the poor, out of the unhallowed gains of usury, and out of the lies and deceits of the *quoestuarii* or pardoners; and the vast sums lavished upon them, he assures us, would be

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<sup>1</sup> *Ibid*, p. 21.

<sup>2</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 22, (New York, 1887).

much better spent in redeeming captives and relieving the necessities of the helpless.”<sup>1</sup>

Yet another source of income for the functionaries of the Church was the tithe. The tithe is defined as the tenth part of agricultural produce, goods, or personal income set apart as an offering to God or for works of mercy, or the same amount regarded as an obligation or tax for the support of the church, priesthood, or the like. According to the canonical law, the tithe was commanded to be equally divided into four parts; one part going to the bishop, one to the parish priest, one to the Church and one to the poor. But this law was usually ignored and the entire tithe collected was seized by the bishop and the priest, the Church getting very little and the poor getting none at all.

In short, instead of piety, righteousness, humility and mercy reigning supreme in the Church, it was filled with avarice, vices, negligence, and callousness. Some sincere functionaries of the Church tried to bring in reforms in the Church, but they failed because the vices and depravation were deep rooted.

“The triumph of the Prince of Darkness is to be expected in view of the depravity of the clergy, their luxury, their gluttony, their disregard of the fasts, their holding of pluralities, their hunting, hawking, and gambling, their trading and their quarrels, and, chief of all, their incontinence, whence the wrath of God is provoked to the highest degree and the worst scandals are created between the clergy and the people.”<sup>2</sup>

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<sup>1</sup> *Ibid*, p. 23.

<sup>2</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 52, (New York, 1887).



### **Revolt against the Church and the establishment of the Institution of Inquisition**

This was the religion of Christianity and this was the plight of its priesthood that existed till the end of 11<sup>th</sup> century A.D. Obviously, such a religion was bound to breed dissidence and such a corrupt and decadent priesthood was destined to provoke revolt in the masses. In the beginning of the 12<sup>th</sup> century, people began to reason, ask questions, criticize and deliberate on forbidden topics. Thus they began to see "how woeful was the contrast between the teaching and the practice of the Church, and how little correspondence existed between religion and ritual, between the lives of monk and priest and the profession of their vows. Even the blind reverence which for generations had been felt for the utterances of the Church began to be shaken."<sup>1</sup> The intelligentsia began to look outside the periphery of Christianity and show interest in the vast knowledge available outside the Christian world particularly the knowledge available at the time in the Islamic world. The Holy Quran was translated. "The works of Aristotle and Ptolemy, of Abubekr, Avicenna [ibn Seena], and Al-Farabi, and finally those of Averroes [ibn Rushd], were rendered into Latin, and were copied with incredible zeal in all the lands of Christendom. The Crusaders, too, brought home with them fragmentary remains of ancient thought which met with an equally warm reception."<sup>2</sup>

Because of this enlightenment and awakening, when individuals, both from the priesthood and the commonality, began to raise questions about the doctrines of the Church and protest against the corruption of its ministers and demanded reformation, the Church could not tolerate it and declared such thoughts and utterances as heresy. Since the

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<sup>1</sup> *Ibid*, p. 57.

<sup>2</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 58, (New York, 1887).

Church neither wanted to reform nor had the required knowledge and guidance to answer the questions and objections raised by the intelligentsia about the illogical and inconsistent doctrines of Christianity, it resorted to force and persecution in order to silence the dissidence cultivating amongst its followers. Hence, the Church took recourse to the laws concerning heresy which the Roman Empire had enacted soon after it adopted Christianity as its official religion; the laws declared heresy or errors in matters of revelation a crime and an offence against the state. The penalties imposed on heretics were comparatively moderate and death sentences were reserved only for Manicheans. However, all this changed. "In the eleventh century, capital punishment, even in its most dreadful form, that of burning alive, was extended to all who obstinately adhered to opinions differing from the received faith."<sup>1</sup>

The institution of Inquisition was formally established in 1233 by Pope Gregory IX in France to search out all heretics and their abettors and bring them to justice. In the beginning, the proceedings at the court of the Inquisition were simple. The accused persons and the witnesses were posed with short and direct questions and the objective of the inquisition was just to ascertain the truth. But soon this simple system was replaced by a more complicated and wicked system which was devised to entrap the accused persons. The Inquisitors "inflamed with a passion for extirpating heresy, and persuading themselves that the end sanctified the means, they not only acted upon, but formally laid down, as a rule for their conduct, maxims founded on the grossest deceit and artifice according to which they sought in every way to ensnare their victims, and by means of false statements, delusory promises, and a tortuous course of examination, to betray them into

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<sup>1</sup> M'Crie, Thomas, *History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century*, p. 78, (London, 1829).

confessions which proved fatal to their lives and fortunes. To this mental torture was soon after added the use of bodily tortures, together with the concealment of the names of witnesses.”<sup>1</sup>

### Working of the Inquisition

Inquisition was not just a court of justice. It had a network of spies, informers, and other officers at its disposal to discover and arraign the heretics. These officers were armed with the authority to arrest any person and confiscate his property on mere suspicion. In addition, as a religious duty people were exhorted by the Church to reveal the names and identity of persons suspected of heresy. Consequently, father became an informer against his own son, wife against her husband, and many informed just out of malice. When a suspect was brought before the inquisitor, “the first thing demanded of him ... was an oath to stand to the mandates of the Church, to answer truly all questions asked of him, to betray all heretics known to him, and to perform whatever penance might be imposed on him; and refusal to take this oath was to proclaim himself at once a defiant and obstinate heretic. The duty of the inquisitor, moreover, was distinguished from that of the ordinary judge by the fact that the task assigned to him was the impossible one of ascertaining the secret thoughts and opinions of the prisoner.”<sup>2</sup> The Inquisitor was not fettered with rules and regulations of the judicial process and was instructed to ignore them for a speedy trial and judgment.

“All the safeguards which human experience had shown to be necessary in judicial proceedings of the most trivial character were deliberately cast aside in

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<sup>1</sup> M'Crie, Thomas, *History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century*, p. 85-86, (London, 1829).

<sup>2</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 399-400, (New York, 1887).

these cases, where life and reputation and property through three generations were involved. Every doubtful point was decided 'in favour of the faith.' The inquisitor, with endless iteration, was empowered and instructed to proceed summarily, to disregard forms, to permit no impediments arising from judicial rules or the wrangling of advocates, to shorten the proceedings as much as possible by depriving the accused of the ordinary facilities of defence, and by rejecting all appeals and dilatory exceptions. The validity of the result was not to be vitiated by the omission at any stage of the trial of the forms which had been devised to prevent 'injustice and subject the judge to responsibility.'<sup>1</sup>

Once apprehended, the accused was never allowed to clear his name since it reflected on the efficiency of the Inquisition and on the established maxim that the Holy Office was infallible. Hence, every ruse was adopted to obtain a confession from the accused. "He is strictly interrogated as to his kindred, connections, acquaintances, and manner of life; the records of all the tribunals of the Holy Office are ordered to be searched; and if it is found that any of his ancestors or relations, however remote, either in the male or female line, or any of those with whom he has consorted, were Jews, Moors [Muslims], or heretics, or had incurred the censures of the Inquisition, this circumstance is regarded as sufficient to fasten on him a legitimate presumption of guilt."<sup>2</sup>

### **Trials at the Inquisitions**

The trials at the Inquisitions were conducted with utmost secrecy and the participants in the proceedings were

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<sup>1</sup> *Ibid*, p. 405.

<sup>2</sup> M'Crie, Thomas, *History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century*, p. 95, (London, 1829).

sworn not to reveal whatever they might have seen, heard or uttered. Such a terror had been created that no one dared to break the oath of silence. Names and depositions of the witnesses were concealed from the accused and only some garbled notes of the depositions were furnished that too at the sole discretion of the judge. The depositions of the witnesses in favour of the accused were always suppressed.

Another mockery of justice was the provisions made by the Inquisition for the defence of the accused. The accused was not allowed to have an advocate of his choice but the Inquisitor appointed one of his own advocates to act as the counsel for the accused, who, being on the payroll of the Inquisition, instead of defending the accused usually spent all his skills and energies in persuading the accused to confess to the crime and throw himself at the mercy of the Inquisitor. The accused had no way of knowing who his accuser or accusers were or who had deposed against him. While the testimony of persons of all descriptions – relations, servants, criminals, rapists, evil characters, children and even idiots – was allowed against the accused, the accused was directed to produce witnesses only from Christians of ancient race and that too of unimpeachable character who are not his relatives and servants.

In majority of the cases the accused were forced to confess to the crime and throw themselves at the mercy of the Inquisitor, after which they were asked to convert back to Christianity and do penance as directed by the Inquisitor. To prove the sincerity of their penance and conversion, the accused were further asked to reveal the names of fellow-heretics and suspected heretics, their hiding places and even the names of the persons whom they had influenced, which paved the way for opening of fresh cases for inquisition. Refusal to reveal the names of the fellow-heretics was considered as proof of their impenitence and they were promptly sentenced to death.

## **Confessions obtained under Duress and Torture**

Confessions were extracted by two methods: deceit and torture. The objective of the Inquisitor was not to seek the truth but was to prove the guilt of the accused in whatever manner he can. For this purpose various ruses and guiles were used to entrap the accused in such a manner that though might be innocent, he was left with no choice but to confess to the crime. The Inquisitor never perceived this method unethical as he believed that by doing so he was not sinning but rather saving the soul of the accused from going to hell and helping strengthen and establish more firmly the "Truth."

The heretics, whether acknowledged or suspect, had no rights whatsoever. Their bodies and souls were at the disposal of the Inquisitors. Those heretics who were obstinate and refuse to confess were tortured in many ways. One of the most efficient methods was the slow torture of delay. The accused who refused to confess or whose confession was thought to be imperfect were allowed to languish in jail for years and sometimes decades without any trial which ultimately forced them to make the required confession out of desperation. When the Inquisitor wanted to hasten the process of slow torture of delay, he would order the imprisonment of the accused to be made harsher; the prisoners would be fettered and thrown into stifling holes and denied food and also simultaneously tortured. The solitude, the chains, the torture and starvation always worked and the confessions were extracted very easily from the most obstinate and unwilling lips.

The jails were real hell-holes. The prison cells were narrow with just a small opening for the admittance of light. If located underground, they were damp and resembled graves and if situated on the ground and upper floors of the building, felt like hot furnaces. The prisoners had to survive only on bread and water and were denied even the basic amenities. In such cells the prisoners were

made to stay in solitary confinement for fifteen hours every day in total darkness without any means of protection from the severe cold of the winter and suffocating heat of the summer.

However, the practice of "slow torture of delay" was replaced with the physical torture of the accused since it was reckoned that this method produced the required confessions more quickly. Earlier, the Church officials were prohibited from directly involving in torturing the accused and this work was assigned to the secular officials. But later the Church officials too were allowed to actively take part in it. The sole authority for authorizing torture was the Inquisitor.

"Both bishop and inquisitor ought rightfully to be present. The prisoner was shown the implements of torment and urged to confess. On his refusal he was stripped and bound by the executioners and again entreated to speak, with promises of mercy in all cases in which mercy could be shown. This frequently produced the desired result, and we may be assured that the efficacy of torture lay not so much in what was extracted by its use as in the innumerable cases in which its dread, near or remote, paralyzed the resolution with agonizing expectations. If this proved ineffectual, the torture was applied with gradually increased severity. In the case of continued obstinacy additional implements of torment were exhibited and the sufferer was told that he would be subjected to them all in turn. If still undaunted, he was unbound, and the next or third day was appointed for renewal of the infliction. According to rule, torture could be applied but once, but this, like all other rules for the protection of the accused, was easily eluded. It was only necessary to order, not a repetition, but a 'continuance' of the torture, and no matter how long

the interval, the holy casuists were able to continue it indefinitely; or a further excuse would be found in alleging that additional evidence had been discovered, which required a second torturing to purge it away. During the interval fresh solicitations were made to elicit confession, and these being unavailing, the accused was again subjected to torment either of the same kind as before or to others likely to prove more efficacious.”<sup>1</sup>

Commenting on the process of torture, Thomas M’Crie says:

“That part of the process which relates to the torture is a monstrous compound of injustice and barbarity. ...in the subterraneous den to which he is conducted without delay, ...every bone is moved from its socket, and the blood is made to start from every vein of his body. But it is not my intention to shock the feelings of the reader by any description of the infernal operation; and, instead of trusting myself to make any reflections of my own on a practice so disgraceful to human nature, I shall merely quote those of the late historian and ex-secretary of the Inquisition. ‘I do not stop (says he) to describe the several kinds of torture inflicted on the accused by order of the Inquisition; this task having been executed with sufficient exactness by a great many historians. *On this head, I declare that none of them can be accused of exaggeration.* I have read many processes which have struck and pierced me with horror, and I could regard the inquisitors who had recourse to such methods in no other light than that of cold-blooded barbarians. Suffice it to add, that the council of the Supreme has often been obliged to forbid the repetition of the torture in the same

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. 1, p. 427, (New York, 1887).



process; but the inquisitors, by an abominable sophism, have found means to render this prohibition almost useless, by giving the name of *suspension* to that cessation from torture which is imperiously demanded by the imminent danger to which the victim is exposed of dying among their hands. My pen refuses to trace the picture of these horrors, for I know nothing more opposed to the spirit of charity and compassion which Jesus Christ inculcates in the gospel, than this conduct of the inquisitors; *and yet, in spite of the scandal which it has given, there is not, after the eighteenth century is closed any law or decree abolishing the torture.*"<sup>1</sup>

From the foregoing narration, it is easily understood that the accused was given scant opportunity to defend himself, as he had already been prejudged based on either his own confession or on the evidence of the witnesses. Anyhow, acquittal in any circumstances had been prohibited.

## Punishments

The sentences pronounced for various kinds of crimes by the Inquisitor carried various forms of punishments called penances. They included flogging, abstaining from eating meat, eggs, cheese except on festivals, fasting, wearing monastic apparels with a small cross sewed on each breast, hearing mass daily, reciting and chanting religious texts for the prescribed number of times, visiting various Christian shrines on foot which consumed several years of the accused life. The accused was either ordered to undergo all these punishments or only a few of them. But flogging was

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<sup>1</sup> M'Crie, Thomas, *History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century*, p. 101-102, (London, 1829).

always an integral part of the penance. A typical example of flogging is as follows:

“Stripped as much as decency and the inclemency of the weather would permit, the penitent presented himself every Sunday, between the Epistle and the Gospel, with a rod in his hand, to the priest engaged in celebrating mass, who soundly scourged him in the presence of the congregation, as a fitting interlude in the mysteries of divine service. On the first Sunday in every month, after mass, he was to visit, similarly equipped, every house in which he had seen heretics, and receive the same infliction; and on the occasion of every solemn procession he was to accompany it in the same guise, to be beaten at every station and at the end. ...there was to be no cessation of the penance, and apparently it lasted as long as the wretched life of the penitent or at least until it pleased the inquisitor to remember him and liberate him.”<sup>1</sup>

Another punishment, though seemingly very simple, was very humiliating to the accused. That simple punishment was wearing of conspicuous crosses on the breast and back of the apparel of the accused, which announced to everyone that he was a heretic and was undergoing penance. People used to despise all such wearers of the cross and shun them which made their life even more miserable. In addition to the above, the punishments also included confiscation of the property of the accused, burning alive at the stake and levying pecuniary fines. The properties confiscated and fines so collected by the Inquisitors were quite often scandalously misused by the Inquisitors. Another lucrative practice indulged by the Inquisitors was commutation of penance for money. The money thus collected was also blatantly

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of the Middle Ages*, Vol. I, p. 464-465, (New York, 1887).

misused. The Inquisitors were so callous that they used to collect money from the heirs of the penitents who had died before completing or commencing their penance. Quite often the demand of the Inquisitors used to be more than the assets that the deceased penitents had left. It was nothing but an extortion racket run by the Inquisitors and their staff which made them exorbitantly rich at the sufferings of the commonality.

The institution of Inquisition had been established in almost all the countries of the Christendom, viz. France, Spain, Italy, Germany, Bohemia, &c. The above are the acts of atrocities, oppression and persecution which the Church perpetrated against their own people merely on suspicion. The victims were never given a chance to defend themselves against the charges leveled against them, nor were their doubts and views cleared with intelligent discussions and exchange of views, nor were they allowed to reform in a peaceful and tranquil environment.

Although the institution of Inquisition was established to track down and arraign the Christian heretics, its jurisdiction was extended to deal with apostasy too. It is a known fact that Muslims had ruled Spain for nearly eight centuries and hence it had a considerable Muslim population. Jews had also been living in Spain for centuries and had made incredible progress in trade and commerce. The persecution of both Muslims and Jews began when the Muslims lost political power to the Christians. Both the communities were forced to either accept Christianity or leave the country for good.

As far as the Jews were concerned, the Church and the Christians had persecuted and oppressed them throughout their history because the Jews had refused to recognize Jesus Christ as the Messiah and that they held them responsible for his crucifixion.

“The Church taught that, short of murder, no punishment, no suffering, no obloquy was too

severe for the descendants of those who had refused to recognize the Messiah, and had treated him as a rebel against human and divine authority. Under the canon law the Jew was a being who had scarce the right to existence and could only enjoy it under conditions of virtual slavery. As recently as 1581, Gregory XIII declared that the guilt of the race in rejecting and crucifying Christ only grows deeper with successive generations, entailing on its members perpetual servitude, and this authoritative assertion was embodied in an appendix to the Corpus Juris. When Paramo, about the same period, sought to justify the expulsion of the Jews from Spain in 1492, he had no difficulty in citing canons to prove that Ferdinand and Isabella could righteously have seized all their property and have sold their bodies into slavery. ...Alonso de Espina merely repeats the currently received orthodox ethics of the subject when he tells us that to oppress the Jew is true kindness and piety, for when he finds that his impiety brings suffering he will be led to the fear of God and that he who makes another do right is greater in the sight of God than he who does right himself."<sup>1</sup>

Because of this hatred inculcated by the Church in the Christian masses, Jews were not only socially boycotted but they were frequently expelled from the cities, massacred, their properties pillaged, and their synagogues either destroyed or occupied throughout Spain and other Christian States. Most often the Jews were compelled to convert to Christianity at the threat of expulsion or massacre. "The Church in fact was thus brought face to face with the question whether the forcible propagation of the faith is lawful. This is so repugnant to the teachings of

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of Spain*, Vol. I, p. 36, (London, 1906).

Christ that it could scarce be accepted, but, on the other hand, the sacrament of baptism is indelible, so the convenient doctrine was adopted and became the settled policy that, while Christianity was not to be spread by force, unwilling converts were nevertheless Christians; they were not to be permitted to apostatize and were subject to all the pains and penalties of heresy for any secret inclination to their own religion. This fruitful conception led to infinite misery...and was the impelling motive which created the Spanish Inquisition."<sup>1</sup>

### **Tolerant Attitude of Muslim Rulers in Spain**

Contrary to this intolerant and barbaric attitude of the Christian State and Church, when Muslims conquered Spain and ruled it for nearly eight centuries, they never oppressed or forced either the Christians or the Jews to convert to Islam. When the Muslims invaded Spain, majority of the Christian and Jewish population welcomed them as they were fed up with the oppression and tyranny of the Gothic rulers.

"If the Jews helped the Moslem, as we may readily believe, both from the probabilities of the case and the testimony of Spanish and Arab writers, they did no more than a large portion of the Christians. To the mass of the population the Goths were merely barbarous masters, whose yoke they were ready to exchange for that of the Moors [Muslims], nor were the Goths themselves united. At the decisive battle of Xeres de la Frontera, Don Rodericks right and left wings were commanded by Sisebert and Oppas, the dethroned sons of Witiza, who fled without striking a blow, for the purpose of causing his defeat. The land was occupied by the Moors with

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of Spain*, Vol. I, p. 41-42, (London, 1906).

little resistance and on terms easy to the conquered. It is true that, where resistance was made, the higher classes were reduced to slavery, the lands were divided among the soldiery and one-fifth was reserved to the State, on which peasants were settled subject to an impost of one-third of the product, but submission was general under capitulations which secured to the inhabitants the possession of their property, subject to the impost of a third, and allowed them the enjoyment of their laws and religion under native counts and bishops. In spite of this liberality, vast numbers embraced Mohammedanism, partly to avoid taxation and partly through conviction that the marvellous success of the Moslem cause was a proof of its righteousness.

"...The Saracens long maintained the policy adopted in the conquest and made no attempt to convert their Christian subjects, just as in the Levantine provinces the Christians, although oppressed, were allowed to retain their religion, and in Persia, after the fall of the Sassanids, Parsism continued to exist for centuries and only died out gradually. In fact, the condition of the Mozarabes, or subject Christians, under the caliphs of Cordova was, for the most part, preferable to what it had been under the Gothic kings. Mozarabes were frequently in command of the Moslem armies; they formed the royal body-guard and were employed as secretaries in the highest offices of state. In time they so completely lost the Latin tongue that it became necessary to translate the scripture and the canons into Arabic. The Church organization was maintained, with its hierarchy of prelates, who at times assembled in councils. ...But Mozarabic zealots abused the Moslem tolerance by publicly decrying Islam and making proselytes, which was

forbidden, and a sharp persecution arose under Abderrhaman II and Mahomet I, in which there were a number of victims..."<sup>1</sup>

Narrating an incident of Muslim tolerance and the strict observance of the Quranic injunction of "*There is no compulsion in religion*" (Quran, 2:256) by Muslim rulers, Mr. Lea writes in the footnote to page 45 of his cited book:

"An interesting instance of Moslem toleration is seen in the Farfanés Christians of Morocco who claimed to be the descendants of Goths deported at the conquest at the request of Count Julian. In 1386 they sent Sancho Rodriguez, one of their number, to Juan I to ask to be received back in Spain. Juan obtained from the King of Morocco permission for their departure, and promised to provide for them lands and support. In 1390 they came, numbering fifty cavaliers with their wives and children, and bringing a letter from the Moslem ruler speaking of them as nobles descended from the Goths and praising greatly their loyalty and valor. It was in riding out from Burgos to welcome them that Juan's horse fell and caused his death. In 1394 Henry III gave them a confirmation of their ancient nobility, and in 1430 and 1433 we still find them recognized in Seville as a distinct class."<sup>2</sup>

Those who accepted Islam willingly during the reign of Muslim rulers never apostatized even when the Muslim political power faded away; they and their future generations remained staunch Muslims and rendered valuable services and sacrifices for the cause of Islam and Muslims.

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<sup>1</sup> Lea, Henry Charles, *A History of the Inquisition of Spain*, Vol. I, p. 44-46, (London, 1906).

<sup>2</sup> *Ibid*, p. 45.

## Condition of Muslims after the Reconquest of Spain by the Christians

When the Christians began re-conquest of Spain from Muslims, initially the Christian rulers also showed tolerance towards the Muslim population and allowed them to cohabit peacefully with the Christian population and were given freedom to follow their religion and pursue their trade and commerce. They were known as *Mudejars*. Those Muslims who converted to Christianity were known as Moriscos.

**Muslims, honest and hardworking:** In time the Muslim community (*Mudejars*) became a very valuable and indispensable asset for the Spanish economy.

"It was on their industry moreover that the prosperity of the land reposed. None of the resources of the State were more relied upon than the revenues which they furnished and assignments on these were in request as the safest security for appanages and dowers and for the income of prelates and religious corporations. They were virtually indispensable to the nobles on whose lands they were settled, for they were most skilful in agriculture and unwearied in labour. They carried these characteristics into every department of industry, science and art. As physicians they ranked with the Jews, and when, in 1345, the Prior of the Order of Santiago built the church of Nuestra Senora de Ucles, we are told that he assembled "Moorish masters" and good Christian stone masons who erected the structure. They were equally skilled in marine architecture and the Catalan power in the Mediterranean was largely due to their labours. The wonderful system of irrigation by which they converted Valencia into the garden of Europe still exists, with its elaborate and equitable allotments of the waters. They introduced the



culture of sugar, silk, cotton, rice and many other valuable products and not a spot of available ground was left untilled by their indefatigable industry. The Mahometan law which prescribed labour as a religious duty was fully obeyed and every member of a family contributed his share of work to the common support. In all the mechanic arts they were unexcelled. The potteries of Malaga, the cloths of Murcia, the silks of Almeria and Granada, the leather hangings of Cordova, the weapons of Toledo were renowned everywhere and furnished the materials for profitable foreign commerce, which was stimulated by the universal reputation of their merchants for probity and strict fidelity to their engagements, so that it passed into a proverb that the word of a Granadan and the faith of a Castilian would make an Old Christian, or, as Hernando de Talavera, the saintly Archbishop of Granada used to say: "They ought to adopt our faith and we ought to adopt their morals." They were temperate and frugal; they married early, the girls at eleven and the boys at twelve, without fear of the future, for a bed and ten libras or ducats were considered sufficient dowry. There were no beggars among them, for they took affectionate care of their own poor and orphans; they settled all quarrels between themselves and held it to be unlawful to prosecute each other before a Christian tribunal. In short, they constituted the most desirable population that any land could possess, and we shall have occasion to note hereafter the curious perversity with which these good qualities were converted into accusations against them by their Christian persecutors."<sup>1</sup>

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 6-7, (Philadelphia, 1901).

### **Forcible Conversions of Jews and Muslims: Different methods of coercion**

Although initially the Church was against forcible conversion of Muslims, it felt, however, that it was its duty to impose such unbearable burdens and restrictions on Muslims that they themselves should seek relief in conversion to Christianity. Hence, the Church began issuing proclamations which imposed restrictions on Muslims to practise their religion freely and tried to segregate Christian and Muslim communities to the extent that even commercial dealings between them were tried to be banned. Since such restrictions were against the policy of the State and detrimental to its economy, they were seldom enforced. But, the Church kept on pressurizing the ruling classes and ultimately the fatal policy of segregating of races was adopted. By the end of 14<sup>th</sup> Century "canons were decreed, punishing with heavy penalties all unnecessary conversation between them and requiring Jew and Moor to kneel when the sacrament was carried through the streets and to observe all Christian feasts by abstaining from working publicly.

#### ***Separate Quarters (Ghettos) for Muslims and Jews:***

Moreover, their employment as officials and tax collectors was forbidden, as it had frequently been before, and the old custom in the towns of separate quarters – Morerias and Juderias – for them was insisted on and rendered more absolute. In the restrictive legislation of 1412 this matter occupies the first place; Morerias and Juderias were ordered to be established everywhere, surrounded by a wall having only one gate; anyone who within eight days after notice should not have settled therein forfeited all his property, with personal punishment at the king's pleasure, while severe penalties were provided for Christian women entering the forbidden precincts. It was easier to enact than to enforce such laws and in 1480 Ferdinand and Isabella state that this had been neglected, wherefore they renewed

it, allowing two years for the establishment of these Ghettos after which any Jew or Moor [Muslim] dwelling outside of them was subjected to the prescribed penalties and no Christian woman should be found within them. Under Ferdinand and Isabella, laws were no longer neglected and these were enforced with their accustomed vigour."<sup>1</sup>

Although both Jews and Muslims were subjected to the aforesaid decrees, the Jews were abhorred the most because of their usurious dealings and accumulation of wealth. Hence, more often they were subjected to pillage and massacres. To escape such pillage and massacres, the Jews had no other course open for them but to accept Christianity which they did unwillingly; but their faith as Christians was always suspected.

***Contravention of terms of capitulation and forcible conversion of Muslims:*** Muslims usually escaped such treatment as the Christians feared reprisals on the Christian populations living in Muslim countries. Moreover, as the re-conquest of Spain by Christian kings was mostly achieved by way of capitulation of Muslim kingdoms, liberal terms were offered to Muslims under which, among other concessions and freedoms, their religious rights were also given protection and they were assured that they would never be forced to accept Christianity. But the Church and the clergy generally contravened these terms and began forcing the Muslim community either to accept Christianity or face expulsion. In one such incident, alarmed by the rapid Christianization of the Muslim laity when the Muslim scholars tried to check it by dissuasion, Archbishop of Toledo, Francisco Ximenes de Cisneros, who was deputed to assist Archbishop Talavera in speeding up conversion of the Muslim population of Granada, promptly had them imprisoned and tortured them until they accepted

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 11-12, (Philadelphia, 1901).

Christianity. He was against the slow process of persuasion adopted by Talavera and believed in coercion.

**All religious books destroyed:** He ordered the Islamic scholars to surrender all their religious books. "Five thousand were brought to him, many splendidly adorned with gold and silver and priceless illuminations. There were numerous applicants for these specimens of Moorish art, but Ximenes refused them all and the whole were publicly burnt, save a few on medicine which he reserved for the library at Alcala."<sup>1</sup>

**Muslim rebellion crushed and the rebels forced to convert:** When the compulsion for conversion increased ignoring the terms of capitulation, Muslims rose in armed rebellion in many places. One such uprising was in the Albaycin locality of Granada. Albaycin comprised of a Muslim population of more than 40,000 and 30 mosques. The Muslims were practicing Muslims and resented the efforts of the Church to forcibly convert them to Christianity. Their uprising lasted for several days and they laid down their arms only on the assurance that in future the terms of the capitulation would be strictly observed and that they would not be forced to accept Christianity. However, Ximenes convinced Ferdinand and Isabella, the rulers of Granada, that by resorting to armed uprising the Muslims had annulled the terms of the capitulation and thus had forfeited their lives and property and that their pardon should be conditional on their embracing Christianity or leaving the land.

"Ximenes returned to Granada, where the inhabitants of the Albaycin were offered the alternative of conversion or punishment, and their readiness for baptism was stimulated by a royal judge or *pesquisidor*, sent for the purpose, who

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 32, (Philadelphia; 1901).

executed some of the most active insurgents and imprisoned others. With the assistance of Talavera, Ximenes undertook the task of teaching the unwilling converts, but when they asked for instruction in their own language and Talavera had the offices and portions of the gospels printed in Arabic, Ximenes stoutly opposed it, saying that it was casting pearls to swine, for it was the nature of the vulgar to despise what they could understand and to reverence that which was occult and mysterious. If he could enforce outward conformity he evidently cared little for intelligent faith; he was by nature an inquisitor and not a missionary. We are not surprised therefore to learn that Talavera was obliged to baptize them without instruction or catechization, for the multitude was so great and the time was so short that there was no opportunity for such preliminaries. Nor need we wonder that such profanation of the sacrament left the neophytes as much Moslem in heart as before, with undying hatred, to be transmitted to their children, towards the religion to which they had been forced outwardly to profess conformity and towards the oppressors who had shown disregard so cynical of their solemn engagements. Nor was that hatred likely to diminish as the Inquisition, which had thus obtained jurisdiction over them, harried them ceaselessly for a century with its spies, its confiscations, and its autos de fe.<sup>1</sup> ...The number of

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<sup>1</sup> An *auto-da-fé* or *auto-de-fé* (from Spanish *acto de fe* and Portuguese *acto de fé*, both meaning "act of faith") was the ritual of public penance of condemned heretics and apostates that took place when the Spanish Inquisition, Portuguese Inquisition or the Mexican Inquisition had decided their punishment, followed by the execution by the civil authorities of the sentences imposed. The most extreme punishment imposed on those convicted was execution by burning. In popular usage, the term *auto-de-fé*, the act of public penance, came to

Christians thus brought into the fold, including those of the Vega, was estimated at from 50,000 to 70,000.”<sup>1</sup>

Because of the persecution and compulsion, many of the Muslims had migrated to Africa and many others had taken refuge in the mountainous ranges of Alpujarras, where they along with the hardy mountaineers revolted against the Spanish authorities. King Ferdinand tried to assure the leaders of the rebellion that the news about forced conversion was false and that no one would be compelled to convert. However, Muslims knew best the worth of a Christian promise and did not respond positively to these overtures. Ferdinand raised a powerful army and was able to crush the rebellion and forced the rebels to convert to Christianity.

***Cruel methods adopted to obtain conversions:*** At many places most cruel methods were adopted to intimidate and terrorise the Muslim population in order to obtain conversions.

“The means adopted to spread the faith of Christ were not the most gentle. At Andarax the principal mosque, in which the women and children had taken refuge, was blown up with gunpowder. At the capture of Belfique all the men were put to the sword and the women were enslaved, while at Nijar and Guejar the whole population was enslaved, except children under eleven, who, however, were delivered to good Christians to be brought up in the faith – energetic proceedings which, we are told, led

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mean the burning at the stake that was held on a separate day. (Wikipedia, downloaded on July 9, 2015).

<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 35-36, (Philadelphia, 1901).

to the baptism of ten thousand Moors of Seron, Tijola and other places."<sup>1</sup>

**Muslims were not allowed to migrate:** Although the armed rising at Alpujarras was suppressed, but the barbarity shown at Befique, Nijar and Guejar had opposite effect in the districts of the Sierra Ronda and the Sierra Bermeja, where the Muslim inhabitants, fearing forced conversion, rose in armed rebellion. The contingent sent to crush the rebellion was defeated by the Muslim insurgents. Thereafter, a stalemate ensued and the Muslims opened up negotiations with Ferdinand and asked him to allow them to emigrate. Ferdinand agreed but cunningly levied the condition that he would allow only those to emigrate who would pay for their passage and the rest, who formed a majority, should stay and be converted to Christianity.

"Large numbers of the Moors crossed the sea, both under the agreement and surreptitiously, but they left multitudes behind to brood over their wrongs and to detest the faith which they had been compelled to profess. As though moreover to preserve a nucleus of irritation and disaffection in the land the sternest edicts were issued prohibiting the emigration of all new converts; those attempting it were to be seized and delivered to the Inquisition, and all shipmasters receiving such passengers suffered excommunication and confiscation. Baptism had incorporated them in the Church and they should not escape from its jurisdiction."<sup>2</sup>

**Harsh conditions of migration: Children were not allowed:** As stated above, the Muslims residing in the Kingdom of Castile were living peacefully pursuing their trade and commerce and thus contributing to the economy

<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 38-39, (Philadelphia, 1901).

<sup>2</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 40-41, (Philadelphia, 1901).

of the State. But the Queen of Castile, Isabella, in her bigoted zeal to clandestinely force the Muslims to accept Christianity issued an edict on February 12, 1502, that only Christians were to be the citizens of Castile and hence ordered Muslims "to quit the Kingdoms of Castile and Leon by the end of April – that is, all males over the age of fourteen and females over twelve, the children being retained apparently to separate them from their parents and rear them as Christians. The exiles were allowed to carry with them their property, except gold and silver and other prohibited articles. The sentence of expatriation however was purely illusory, for it was coupled with conditions rendering it impossible. They were to sail only from ports of Biscay, under pain of death and confiscation; they were not to be transported to Navarre or to the kingdoms of the crown of Aragon, and as there was war with the Turks and the Moors of Africa they were not to seek refuge with either but were told that they could go to the Sultan of Egypt or to any other land they chose. They were never to return nor were Moors ever to be admitted to the Castilian kingdoms, even temporarily, under pain of death and confiscation without trial or sentence and anyone harbouring them after April was threatened with confiscation. ...That expulsion could be escaped by conversion was left to be inferred, so that the conversion could be assumed to be voluntary and spontaneous. The hypocrisy of this is evident when we learn on good authority that in reality the alternative of exile was not granted but that when the term expired those who wanted to go were not permitted to depart but all were obliged to submit to baptism. Some show of preaching and instruction was made during the narrow interval allowed, sufficient presumably to satisfy the royal conscience, and as the end of the term approached, the unhappy Mudejars professed the faith of Christ in droves."<sup>1</sup>

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 44-45, (Philadelphia, 1901).



***Callousness of Christian rulers and clergy:*** The heartless and inhuman actions of the Christian rulers and spiritual leaders of the Church described above are only a few in a long list of such incidents that history has recorded for posterity. These show the callousness with which they treated fellow human beings just because they professed a different religion than their own. The heartlessness and callousness gets even more magnified when we read about the forcible separation of innocent children from the bosoms of their parents just to raise them as Christians. With such a horrific historical background of forcible conversions, the Christians have the audacity to accuse Islam of forcible conversions. In fact, not a single incident of forcible conversion can be brought out against Islam from its entire history.

***Unwilling Christians who abhorred Christianity:*** Elsewhere in Spain, the same story of forcible conversions was repeated. During and after the civil war fought between the rebels and Emperor Charles V of Spain, the rebels systematically began to force the Muslims to convert to Christianity under their occupation. When the leader of the rebels, Vicente Peris, won a decisive victory, his bands of men spread in the countryside pillaging and forcing the Muslims to accept Christianity. Peris himself massacred 800 Muslims who had agreed to convert and who were under his protection, when reports came in that Muslims of neighbouring territory were advancing to rescue them. When Peris returned to Valencia, he ordered that every Muslim inhabitant should be converted to Christianity. Persuasion as a means of conversion was never adopted. Only threats of massacre and pillage were employed to coerce the Muslims, which always worked. The Muslim inhabitants of the town of Albayda were given three days by the rebels to turn Christians or depart. Since Muslims had nowhere to go, they unwillingly agreed to be baptized.

"At Consentaina, when, on July 29<sup>th</sup> [1521], the news came of the rout of Gandia, it was followed by a troop of men from Alcoy, who marched through the town to the Moreria [i.e. the Muslim habitation], and soon after came the bands from Orihuela and commenced to sack it; a Moor [Muslim] on the tower of the mosque killed one with a cross-bow, whereupon the Christians slew ten or fifteen of them and the rest rushed weeping and crying "Christianos!" to the church to be baptized, or sought shelter in the houses of their Christian friends, or escaped to the Sierra de Bernia. At Oliva, the soldiers of Orihuela drove the Moors in droves to the church for baptism, striking and robbing them, while the latter were crying "Sancta Maria, have mercy, the hour has come!" Subsequently, a good fraile of el Pi armed with a crucifix brought in a little band of twenty or thirty to save their lives; dead Moors were lying on the road-sides, the Moreria of Olevagra was set on fire and two sick Moors were burnt in their homes. At Gandia, on the very day of the rout, the Agermanados [the rebels] celebrated their victory by killing some Moors and dragging the rest to the church, shouting "Death to the Moors!" and "Dogs be baptized!" They ordered the priests to get to work and the process lasted for several days as bands were brought in from the vicinage, and a witness stated that he saw a hundred and fifty dead Moors between the tower gate and San Antonio. At Valldigna the men of Alcira came with two frailes carrying crucifixes and proclaiming that all Moors must turn Christians or die; they pillaged the monastery and castle where property had been stored for safety, killed some of the Moors who had sought refuge in the mountain of Toro, and gave the rest two hours in which to choose between baptism and death – a term which was subsequently

extended to eight or ten days. There was also an attempt to convert the mosques into churches. In a few places they were consecrated; in others a paper picture of Christ or the Virgin was hung up, or was placed on the door. Occasionally divine service was performed, which the new converts attended with more or less regularity, but their adhesion to the faith imposed on them was brief. In some cases it lasted but for three weeks, in others for a few months; as soon as they felt that danger was over they reverted to their Moslem rites and worshipped in their mosques as before. ... Others made matters safe by escaping to Africa and it was estimated that no less than five thousand houses were thus left vacant, which would infer an emigration of some 25,000 souls.”<sup>1</sup>

***Papal decree to annul the terms of Capitulation granted to Muslims:*** Not only rebels but even the Emperor of Spain, Charles V, (after crushing the rebellion), issued orders that all Muslims living in his realms should be compelled to be baptized. Charles was particularly annoyed that he was unable to force the Muslims living in many parts of Valencia, Catalonia and Aragon to convert to Christianity because of the terms of capitulation which he and his predecessors had sworn to abide with. He, therefore, applied to Pope Clement VII to release him from his oaths and obligations which were coming in his way in serving God and the Church. The Pope, at first, refused to accede to the request, but later under the pressure of Charles’ Ambassador relented and issued a papal brief on May 12, 1524.

“It recites the papal grief at learning that in Valencia, Catalonia and Aragon, Charles has many subjects who are Moors and with whom the faithful

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 64-66, (Philadelphia, 1901).

cannot hold intercourse without danger; they even live with the temporal lords who make no effort for their conversion, all of which is a scandal to the faith and a dishonour to the emperor, besides which they serve as spies for those of Africa to whom they reveal the designs of the Christians. It therefore exhorts Charles to order the inquisitors to preach the word of God to them and if they persist in their obstinacy the inquisitors shall designate a term and warn them that on its expiration they shall be exiled under pain of perpetual slavery, which shall be rigorously executed. The tithes of their temporal possessions, which they have never hitherto paid, shall accrue to their lords in recompense for the damage caused to them by the expulsion; under condition that the lords shall provide the churches with what is necessary for divine service, while the revenues of the mosques shall be converted into benefices. The portentous document concludes with a formal release to Charles from the oath sworn to the cortes not to expel the Moors; it absolves him from all censures and penalties of perjury thence arising and grants him whatever dispensation is necessary for the execution of the premises. Moreover it confers on the inquisitors ample faculties to suppress all opposition with censures and other remedies, invoking if necessary the aid of the secular arm, notwithstanding all apostolical constitutions and the privileges and statutes of the land."<sup>1</sup>

***Persecution of Muslims to obtain conversions:***  
Equipped with this papal brief, on September 13, 1525, Emperor Charles issued letters to all the nobles under whom Muslims were working as vassals informing them of

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 83-84, (Philadelphia, 1901).

his irrevocable determination not to allow "a Moor or other infidel to remain in his dominions except as a slave; he recognized that expulsion would affect their revenues and leave their lands depopulated, wherefore he earnestly desired to avoid it and consequently urged them to go to their estates and co-operate with the inquisitorial commissioners in procuring the conversion and instruction of their vassals. A brief letter of the same date to the Moors [Muslims] informs them of the determination to which he has been inspired by Almighty God that His law shall prevail throughout the land, and of his desire for their salvation and release from error, wherefore he exhorts and commands them to submit to baptism; if they do so, they shall have the liberties of Christians and good treatment; if they refuse he will provide for it by other means. This was followed the next day by an edict for proclamation everywhere; it was addressed to the Moors telling them of his resolve that no one of another faith should remain except in slavery; as he desires their salvation and protection from all ill-treatment he gives them this notice before executing his intention; he guarantees them all the privileges of Christians and, under a penalty of 5000 florins and the royal wrath, everyone is ordered not to impede the conversion and to respect all converts."<sup>1</sup>

Alarmed with the aforesaid edict, a delegation of Muslim scholars met Emperor Charles and appealed to him to withdraw his edict. But the Emperor was adamant and instead issued a general edict on November 5, 1525, that all Muslims of Valencia were to be expelled by December 31, and those of Aragon and Catalonia by January 31. However, many impediments and difficulties were placed in the way of those who wanted to emigrate, as the real intention of the edict was not to allow emigration but to force conversion. A distant place was designated for the

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 85, (Philadelphia, 1901).

intended immigrants as the point of obtaining passports and embarking for foreign lands. These acts of oppression and threats of forced conversions agitated the Muslim population and they ceased to work in the fields, shops and industries which caused great anxiety amongst the Christian population as the entire economic system and the source of income for Christian families, nobles, and the Church depended on the labour of Muslim population. However, the process of forced conversion never stopped. In Valencia 27,000 Muslim families were baptized en masse. But the Muslims "subsequently related that this wholesale administration of the sacrament was accomplished by corralling them in pens and scattering water over them, when some would endeavor to hide themselves and others would shout 'no water has touched me.' They submitted to it, they said, because their al-faquies [Muslim scholars/jurists] assured them that deceit was permissible and that they need not believe the religion which they were compelled to profess."<sup>1</sup>

***Muslims rebel again but were defeated, massacred and forcibly converted:*** When the persecution became unbearable, Muslims rose again in armed uprisings in many places which were crushed with brutal force and the defeated Muslims were either massacred or compelled to accept Christianity. The gravest was the rebellion which had its stronghold in the Sierra de Espadan where Muslim refugees from all over Spain had gathered and entrenched themselves in the fastnesses of the mountains to defend their religion and beliefs. Queen Germaine of Valencia sent an army of 3000 which was repulsed by the Muslims. A second army of 4000 men was sent which demanded the surrender of Muslims. But the Muslims refused and the commander of the army asked for further reinforcements as he felt his forces insufficient for an assault on the

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 91, (Philadelphia, 1901).

mountains. The Emperor sent a detachment of 3000 German soldiers. In addition, many Christian volunteers also joined the army. Finally, "a general assault was made from four sides; the Moors defended themselves as best they could with slings and bows, killing seventy-two of the assailants, of whom thirty-three were Germans. The Spaniards, we are told, only slew the old men and the women, reserving the rest for slaves; the Germans, in revenge for their thirty-three comrades massacred all, in number about 5000. Great booty was obtained; what was sold on the spot fetched more than 200,000 ducats, while the adventurers and the Aragonese, Catalans and Germans carried off much more. The Moors who escaped took refuge in the fastnesses of the Muela de Cortes, but they were soon hard-pressed and surrendered at discretion, when three of their leaders were strangled, the rest were deprived of their arms, their books were burnt and they were compelled to submit to the Gospel. There were other rebels who found refuge in the Sierra de Bernia and in Guadaleste and Confridas, but they mostly succeeded in escaping to Africa. Thus was Valencia Christianized and pacified; the Moriscos, as we may now call them, were disarmed, the pulpits used by their alfaquies were torn down, their Korans were burnt and orders were given to instruct them completely in the faith – orders, as we shall see, perpetually repeated and never executed."<sup>1</sup>

The same story of persecution, oppression, threats of forcible conversions and rebellion by the Muslim population and their eventual subjugation and forcible conversion to Christianity was repeated in the Kingdom of Granada and other territories of Spain.

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p.94-95, (Philadelphia, 1901).

### Consequences of Forcible Conversions

The Christian rulers and the clergy of the Church were under the impression and believed that they were doing godly service by forcing non-Christians to embrace Christianity and thus obtaining the pleasure of God. They were mistaken. Because, when Queen Isabella forced thousands of Muslims to convert, instead of getting the blessings of God, she and her kingdom got His wrath.

"So, signal a service rendered to God might reasonably expect reward. It was disappointing therefore that Heaven afflicted the land with visitations, for the harvests were deficient from 1503 to 1506 and this was followed in 1507 with a pestilence which fell with peculiar severity on the clergy. Bernaldez tells us that in Alcala de Guadaira out of thirteen mass-priests twelve died; in Utrera four died and all the sacristans and the remainder were sick but recovered. In his own parish, out of 500 souls he buried 160. It was the same throughout Andalusia and Castile and was the worst pestilence since that of the year 575 when half the population of Spain perished. This was succeeded in 1508 by a plague of locusts, which flew in clouds obscuring the sun, four or five leagues in length and two or three in width, devouring all vegetation except the vines."<sup>1</sup>

### The Church Approved Forcible Conversions

In principle, the Church does not believe in forcible conversions. But it does also believe that once a person is converted to Christianity, whether voluntarily or by force,

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 46, (Philadelphia, 1901).



he should be compelled to remain a Christian and should never be allowed to leave the Church.

“In the repeated papal instructions to the early inquisitors to treat as heretics all Jews and Saracens [Muslims] who had been converted and relapsed, there is no exception in favour of those whose conversion had been coerced, and Boniface VIII, while pretending to exempt those whose coercion had been absolute, took care to define that the fear of death is not such coercion, a decision which was embodied in the canon law. When the schoolmen came to reduce these incongruities to a system they discovered that there were two kinds of coercion, conditional or interpretative and absolute, and that coerced volition is still volition, while their definition of conditional coercion was so elastic that there was nothing left for absolute save that if a man were tied hand and foot and was baptized in that condition while uttering protests, the baptism would be invalid.”<sup>1</sup>

“In 1579 San Luis Bertran, at the request of the Duke of Najera, then Viceroy of Valencia, drew up a paper on the situation in which he says that the original baptism was ill-done and he wished it had not been done, but being done it stands and the custom of the Church must be enforced. (Bledse Defensio Fidei, p. 457)”<sup>2</sup>

### **Institution of Inquisitions against Muslims**

The unwilling neo-Christians [Muslims called Moriscos in Spain] became a ready harvest for the courts of Inquisition. Since the Church considered them as full-

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 72 (Footnote), (Philadelphia, 1901).

<sup>2</sup> *Ibid*, p. 73.

fledged Christians even though they were baptized under coercion and were never instructed with the teachings of Christianity, any act or uttering considered contrary and blasphemous to Christian dogmas and rituals were considered as heresy and they were arrested to be prosecuted in the courts of Inquisition, which were initially constituted to prosecute those ancestral followers of Christianity who were accused of heresy. Although the Muslims outwardly accepted Christianity because of the insufferable force and persecution brought over them, at heart they remained Muslims and, as far as possible, observed Islamic rituals and customs in secret. The Church and its functionaries were well aware of this fact and began to bring in even more pressure and force on these neo-Christians and were subjected to frequent inquisitions. Accusations of heresy were levelled against them and they were hauled before the courts of Inquisitions even for minor "infractions" like abstaining from pork and wine, colouring the nails with henna, observing hygiene, bathing frequently, and other customs which were considered part of Islamic traditions and culture.

***Various cruel punishments and their effects:*** To curb the tendency among the Moriscos to revert back to Islam and Muslim culture, in Castile, under a special Edict of Grace, they were given a grace period of "thirty days, during which all heretics could come forward, confess fully as to themselves and others, and escape confiscation and the stake, in lieu of which they were subjected to penance, pecuniary and spiritual, at the discretion of the inquisitor; they abjured their errors publicly and were publicly reconciled to the Church. Reconciliation of itself was a grievous penalty, for a subsequent lapse into error was regarded as relapse, for which, according to the canons, the irrevocable punishment was relaxation to the secular arm, that is, death by fire. Moreover it inflicted serious disabilities, not only on the culprit but on his descendants for two generations by the male line and for one by the

female – inability to hold office of honour or profit, and to obtain ecclesiastical preferment, besides which, under the Spanish law, he was forbidden to bear arms, to ride on horseback and to wear silk or jewels or gold and silver ornaments and to follow certain occupations, such as those of physicians, surgeons, druggists, etc. The Church, it will be seen, was not merciful to its erring children, even when repentant, and the term of grace was but indifferently attractive.”<sup>1</sup>

*Confessors were forced to indict their own family members:* “...Thus anyone coming forward under an Edict of Grace was obliged to denounce all his accomplices in heresy – that is, all his family and friends and to furnish such evidence as would lead to their arrest and trial and torture. The records of the Inquisition, unhappily, supply evidence only too abundant of the way in which parents incriminated children and children parents under the stress of prolonged incarceration, skilful examination and perhaps the torture-chamber, but to expect those in freedom to come forward spontaneously and betray their nearest and dearest presupposed too vile an estimate of human nature to be often realized. It could only occur when a whole community took united action.”<sup>2</sup>

Mr. Lea further writes in the footnote:

“The utility of confession in discovering accomplices is exemplified by the case of Francisco Zafar y Kibera, a Valencian Morisco who, in 1605, was miraculously converted and made a pilgrimage to Monserrat where he confessed to a priest who sent him to the inquisitors of Barcelona for absolution from the censures incurred by heresy. They required him to reveal the names of all whom

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 49, (Philadelphia, 1901).

<sup>2</sup> *Ibid*, p. 51.

he knew to be Moslems and on finding them to be Valencians they sent him thither, where he denounced no less than four thousand persons by their names. (Bleda, *Cronica*, p. 929) ...Guadalajara y Xavier tells us (*Expulsion de los Moriscos*, fol. 159), as one of the evil characteristics of the Moriscos, that when obliged by necessity they would freely confess as to themselves but refused to reveal the crimes of their neighbors, wherefore they were burnt as *negativos* and excommunicated apostates."<sup>1</sup>

**Cases filed for trivial causes:** In Valencia, although the secular authorities wished to treat the Moriscos with moderation, the Inquisition which had become a law unto itself, began arresting, prosecuting and sentencing them with great zeal. From 1531 to 1540, the Inquisition in Valencia held 441 trials in which 95 persons were sentenced to be burnt alive, while sentencing others to various other punishments.<sup>2</sup> When complained about the harshness of the Inquisition, the Moriscos were given a grace period of 26 years to be instructed in the tenets of Christianity and the Inquisition was instructed not to proceed against them. Taking advantage of the grace period, the Moriscos reverted back to their religion and began observing and performing Islamic rites like prayers, fasting, circumcision of boys, etc. Alarmed with this, the grace period was withdrawn after a period of four years and the Inquisition resumed its activities. From 1544 to 1546 it prosecuted 165 persons. However, again a milder policy was adopted towards the Moriscos for a period of ten years during which period only a few cases were filed before the Inquisition. From 1563 onwards the Inquisition began

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 51, (Philadelphia, 1901).

<sup>2</sup> *Ibid*, p. 98.

working vigorously against the Moriscos and prosecuted 329 persons up till 1568.<sup>1</sup>

“But perhaps the most instructive feature of the record is the number of trivial cases which reveal how jealously the Moriscos were watched by their Christian neighbours, eager to denounce them on the slightest suspicion, and how easy it was to provoke them in an altercation to some careless word which would justify seizing them and throwing them in gaol until the Inquisition could be notified to send and fetch them. The Morisco thus lived in a perpetual atmosphere of anxiety, never knowing at what moment he might be put on trial for his life. In 1575 Garci Rodriguez is tried on an accusation of saying that in the war of Granada a certain captain had been saved by a soldier and not by invoking God and the Virgin, and he escapes with abjuration *de levi* in a penitential habit. Diego Herrez, when a man called Mahomet a knave, had the imprudence to say ‘What is Mahomet to you?’ and was sentenced to abjure *de levi*, to receive a hundred lashes and four months’ instruction from his parish priest.

“...The very triviality of these cases is their chief importance as they show how the Moriscos lived on a lava-crust which might at any moment give way and how ready a means the Inquisition furnished for enmity to satisfy a grudge in safety, protected by its suppression of the names of witnesses. A simple trial for heresy was in itself, as we have seen, no slight infliction and besides there was the ready resort to torture which, in the jurisprudence of the period, was the universal solvent of judicial doubts. In the 190 cases contained in the record before us, it was employed in 55 – in four of them twice – and in

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<sup>1</sup> *Ibid.*, p. 103.

a considerable portion of those which were suspended or discontinued the accused had been tortured without extracting a confession.

"But these trivial accusations were by no means all that the Moriscos had to dread. At any moment the treachery or trial of one might involve a whole community. In 1606, a girl of nineteen named Maria Paez, daughter of Diego Paez Limpati, brought desolation on the Moriscos of Almagro by accusing her parents, sisters, uncles, cousins, kindred and friends. Incriminations of course spread. The girl's father was burnt as an impenitent because he would not confess; her mother, who confessed, was reconciled and condemned to imprisonment for life and in all twenty-five Moriscos of Almagro suffered, of whom four were relaxed to the secular arm. As confiscation accompanied the sentence in every case the Inquisition probably gathered a fairly abundant harvest. The Moorish communities were constantly subject to devastation of this kind."

"...Such were the conditions of existence of the Moriscos of Castile – of the old Mudejars who for generations had been loyal and faithful subjects and industrious citizens contributing to the prosperity of the land. Such was the 'gentleness' with which Fonseca says the Inquisition sought to induce them to obedience without frightening them and such were the 'benignant methods' which a recent writer assures us were employed by the Inquisition to win them over. The learned Juan Bautista Perez, Bishop of Segorbe, knew better when, in 1595, in enumerating fifteen impediments to their conversion he included their fear of the Inquisition and its punishments which make them hate religion – that is, the religion of their persecutors. If it were not so tragic there would be food for grim mirth in

the rhetorical amplification with which the clerical writers of the period dilate on the devilish and inexpugnable obstinacy with which the Moriscos clung to their false faith and resisted the kindly efforts made for their salvation.”<sup>1</sup>

***The Moriscos (neo-Christians) hated Christianity:***

The activities of the Inquisition continued throughout the 16<sup>th</sup> and the 17<sup>th</sup> centuries; from 1570 to 1592 the cases taken up for arraignment and punishment by the Inquisition of Valencia alone were 1007. Because of the persecution and excessive barbaric oppressive measures adopted by the Inquisition, the Moriscos hated Christianity. In fact, the men and women convicted or burnt at the stakes were considered as martyrs in the cause of Islam and were held in high esteem.

“In fact the bungling and misguided efforts at conversion had been so complete a failure that one can only wonder that the whole Morisco population did not pass through the hands of the inquisitors. Evidence sufficient to warrant arrest and trial was easily obtainable, for it was impossible to eradicate ancestral customs, while any of these, even when not strictly connected with religion, was held to justify suspicion of heresy, which in itself was a crime requiring purgation and penance. In the case of Bartolome Sanchez, who appeared in the Toledo auto de fe of 1597, cleanliness was regarded as a suspicious circumstance – doubtless from the Moorish habit of bathing – and though he overcame the torture he was finally brought to confess and was punished with three years in the galleys, perpetual prison and confiscation. Miguel Canete, a gardener, for washing himself in the fields while at work, was tried in 1606; there was nothing else

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 106, 108-110, (Philadelphia, 1901).

against him but he was tortured without success and his case was suspended. The same year Maria Roayne, with her daughter Mari Lopez, was tried because when her son was to be married she took to the bride's house some sweetmeats and cakes to be thrown in the mattresses according to an old Moorish custom, but as nothing else could be proved against them the cases were suspended. Putting clean linen on a corpse for burial was a highly suspicious practice which warranted prosecution, though if nothing else could be proved or obtained in confession it does not seem to be always regarded as punishable; still, in 1591, Isabel Ruiz for so treating her husband's body appeared in the auto de fe, abjured *de levi* and was fined in 10,000 maravedis. Abstinence from pork and wine was of course a highly suspicious circumstance, which frequently appears in the trials; nothing else seems to be recorded against Juan de Mediana, who appeared in a Saragossa auto de fe in 1585 and was sentenced to two hundred lashes. Refusal to eat of animals that had died a natural death was also a very compromising practice. In the Daimiel trials of 1540-50 this was evidently a novel idea to the tribunal which inquired curiously into it, apparently regarding it as a remarkable custom. In the accusation of Mari Naranja one of the articles is that when one of their cattle died they gave it to the herdsman or threw it to the dogs, and in that of Mari Serrana it is charged that when one of her goats died she sold it to an Old Christian for what he would give. Apparently Old Christians had no such scruples. Staining the nails with henna also figures prominently in charges against women although Mari Gomez la Sazedá pleaded that it was not specially a Moorish custom; for Christian women frequently stained their nails and hair. If it was



denied that these customs were religious observances there was always the resource of torture to ascertain the intention, or skilful pressure and the despairing weariness of prolonged incarceration might lead to the admission of formal rites – the fasting of the Ramadan; the Guadoc, or bath accompanied with a ritual, or the Taor [Tahoor or Wudu?], another kind of bath prior to reciting the Zala [Salah – Prayer], which was certain prayers uttered with the face to the East at sunrise [before sunrise], noon, [afternoon], sunset and night. The possession of books, or papers in Arabic was almost conclusive proof. A general rule is enunciated that in such case, if the party denies intention, he is to be sent to the auto de fe with or without scourging as the circumstances may indicate. That this was the practice is shown by the case of Nofre Blanch and his wife Angela Carroz, who appeared in the Saragossa auto of 1607. It appeared that officials, making a levy and execution in their house; found under the bed a book and some papers in Arabic, for which they were promptly imprisoned and tried. Each declared that the articles had belonged to an uncle of the husband and that they were ignorant of the contents. Both were tortured without confessing and were sentenced to abjure *de vehementi*, to 100 lashes apiece and a year's imprisonment, with the addition of a ten ducat fine on the woman. So in the case of Isabel Zacim; in searching her house (apparently for arms) the officials found a Koran in Arabic in a chest. She denied all knowledge of it and there was no other evidence against her. As she was ninety years old she was spared torture and scourging but appeared in a Valencia auto de fe of 1604, abjured *de vehementi* was exposed to a *vergüenza publica* – parading through the streets on an ass with an inscription setting forth her name and

offence – imprisonment till she should be instructed in the faith, and the inevitable ten ducat fine. In fact, the presumption was always in favour of guilty when a Morisco was concerned, and inquisitorial methods were well adapted to convert that presumption into certainty. Unfortunately the Spanish statesmen could not see that the inevitable result was aversion and not conversion.”<sup>1</sup>

From the aforesaid lengthy excerpt, it is quite evident that the Spanish authorities – both spiritual and temporal – were acting with bias and their intention was only forcible conversion of Spanish Muslim population and, after obtaining conversion, keeping them within the ambit of the Church by hook or crook. The lava of hate and contempt for Islam and Muslims that flowed in the bosoms of common Christians and Christian authorities can be gauged from the fact that they had established ghettos called Morerias for Muslims in cities and villages with a wall and gate to separate them from mingling with the old Christians even though they were supposed to have been baptized and accepted Christianity.

***Strategy of persuasion also fails:*** When persecution and oppression failed to achieve the required results of converting Muslims to become real Christians and they remained Muslims at heart though outwardly professing and claiming to be Christians, the Christian temporal and Church authorities, planned and adopted the strategy of persuasion and instruction. In order to put this strategy into practice, they suspended the working of the Inquisition and gave periods of Grace for the Moriscos and the Muslims, off and on, to reconcile and be instructed in the teachings of Christianity. For nearly seventy years they put into practice this strategy, but still failed to make good Christians out of the Moriscos or convert the remaining Muslim population

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 106, 129-132, (Philadelphia, 1901).

as real Christians. One such edict of grace was issued in August 1599 giving a grace period of 18 months. But the results were not encouraging. In a report submitted by the Inquisitor of Valencia, it stated that "only thirteen persons had presented themselves to take advantage of it and these had made such fallacious confessions and had so protected their accomplices that they deserved condemnation rather than absolution; some of them had already been denounced to the Inquisition, so that they evidently came from fear rather than from conversion. On the general mass the effect had been that they regarded it as giving licence to sin with liberty and scandal, fasting the Ramadan without pretence of concealment. The experience of this tribunal had long been, and was now more than ever, that few or none of those reconciled told the truth or were converted in heart. Their lords and their priests and all who have converse with them say that they are and always will be Moors if God does not enlighten them with special mercy; they do not desire instruction; if they go to mass, it is only to escape the penalty of absence and when there they behave carelessly and contemptuously and turn away their eyes at the elevation of the host. Therefore there is no result to be expected from the royal mercy, and if the Inquisition does not convert them it at least forces them to act with less publicity and thus diminishes the evil which they do to Christians."<sup>1</sup>

***The Moriscos were always discriminated against:*** The Moriscos, although supposed to be Christians, were never treated on par with the Old Christians and the old Christians regarded them as entitled to no protection from the law and were subjected to arbitrary abuse and oppression. "It was not, however, so much lawlessness with which the Moriscos had to contend as with the laws and

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 173, (Philadelphia, 1901).

customs which deprived them of nearly all rights and reduced them to a condition akin to serfdom, in flagrant disregard of faith pledged to them. Enforced conversion had added to their burdens and had brought no compensatory privileges – they were Christians as regard to the duties and responsibilities and subjection to the Inquisition, but remained Moors as respect to liabilities and inequality before the law.”<sup>1</sup> The Moriscos were taxed heavily; their landlords collected one-third to half of the produce of the lands as their share in addition to the tithes and first-fruits; they were fined for non-attendance of mass and had to pay for the licences to abstain from drinking wine and eating pork; and they were forced and terrorized by the officials of the Inquisition to cultivate their lands free of cost. In short they were defenceless and every one, cleric and layman, pillaged them systematically. Even their pitiless ecclesiastical enemies are almost moved to compassion in describing their miserable condition. Fray Bleda speaks of the ceaseless exactions with which they were ground to earth, and tells us that these were continually increasing, so that the wretches could not endure them and were always plotting rebellion. ...Padre Fonseca says that they paid the tithes and first-fruits to the church, but only in consequence of the great pressure and diligence employed by the rectors, and he adds that it often happened that when the harvest came to be divided – one-half or one-third to the lord according to the custom of the place, so much for the tithe and first-fruits and so much for the balance of old indebtedness, which they always had, the husbandman would return home with little or nothing of his crop. There was no compassion felt for this, he says, for it was generally deemed advisable to keep them impoverished and in subjection.”<sup>2</sup> Moreover, the Moriscos

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 183, Philadelphia, 1901).

<sup>2</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 186-187, (Philadelphia, 1901).

were not even allowed to migrate to other neighbouring Muslim countries to escape their wretched conditions. Anyone caught in the act of escaping was severely punished and sometimes burnt alive. They were prohibited to carry any arms which left them defenceless at a time when a Morisco's life was considered worth less than that of a dog. They were debarred from being employed in the government and Church departments.

***Ban on the use of Arabic and Islamic customs:*** In the kingdom of Granada, even more restrictions were imposed on the Moriscos, and the purpose was to make them more desperate and create unrest. Under the edict issued in January 1567, "the Moriscos were ordered to learn Castilian within three years, after which no one was to speak, read or write Arabic, either publicly or privately, and all contracts in that tongue should be invalid. All books in Arabic were to be delivered to Deza within thirty days; such as he deemed innocent were to be returned to the owners for three years and no longer. No provision was made for instruction in Castilian ...No garments were hereafter to be made in Moorish fashion; existing ones, wholly or partly of silk, could be worn for a year and no longer, those of cloth for two years, and meanwhile women were to go with faces uncovered. Betrothal and marriage ceremonies and feasts must conform to the usages of the Church and, during their celebration, as well as on Friday afternoons and feast days, the house doors must be kept open. ...Moorish names and surnames were not to be employed and the staining with henna was to be abandoned. All artificial baths were to be destroyed, both public and private ones, and no one in future was to use them. No Morisco was to hold a Moorish slave, even though he had a licence to do so, and all licences to keep

Negro slaves were to be submitted to Deza for consideration."<sup>1</sup>

***Uprising of the Moriscos:*** Although the Moriscos petitioned the Spanish Emperor to suspend the edict, the plea was rejected and instead in January 1568, orders were issued to the priests to take all Morisco children between the age group of three and fifteen and place them in schools where they could be taught Christian doctrine and Castilian language. The Moriscos were greatly agitated by these repressive measures and felt that they have no other alternative but to submit or rebel. They chose to die fighting for their rights and independence instead of living under such tyranny. Hence, the Moriscos of Granada rose in rebellion in December 1568 first in the sierras and in a few days in other 182 places. But the rebels were poorly armed and could not match the superior and well-armed Spanish army. It is "told that the Morisco women fought desperately, endeavouring to stab the horses of the cavaliers with knives, while those who had no other weapons gathered handfuls of dust to cast in the faces of the Christians and blind them."<sup>2</sup> Such was the struggle and sacrifices that the Moriscos offered in order to retain their Islamic Faith and regain their independence and rights. The Captain-general of Granada, Mondejar, was able to crush the rebellion. He started to bring in peace to the land by granting letters of security to all places which had surrendered but dealt more sternly with those who resisted, quite often, by massacring the entire population.

***Moriscos massacred, plundered and expelled:*** However, the efforts of Mondejar to bring in peace were frustrated by the elements in the government opposed to him and the lawless, undisciplined and unruly soldiers whose ferocious greed for killing, plunder and slaves was

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 186-187, (Philadelphia, 1901).

<sup>2</sup> *Ibid*, p. 244.

never satiated. In fact, the letters of security issued by Mondejar were seldom honoured and in spite of possessing such letters many Morisco habitats were plundered, their men killed and women and children enslaved. These outrages convinced the Moriscos that the letters of security were of no value and that their surrender had gained them nothing, and the only recourse left opened for them is to take up arms again. Hence, they rose again and soon the rebellion spread. In the meanwhile, the Moriscos living in the cities were expelled in the most gruesome manner. Under the pretext of resettlement, the men were separated from the women and children and were asked to march on foot towards unknown destination bounded and guarded by soldiers on foot and horse. Later, the women and children were ordered to follow. But these unfortunate people never reached any promised destination, but were either murdered or enslaved and sold on the way by the very soldiers who were supposed to protect them. Finally, the rebellion was crushed and the subjugated Moriscos were expelled from their habitats in Granada, Valencia, Aragon, Navarre, and other places and were scattered all over Spain far away from these places. Many perished during the course of expulsion and were considered unwelcome in the places of their new habitations. They were kept under constant surveillance and were not permitted to change residences without permission. They were prohibited from entering Granada and other places from where they had been expelled. If anyone was found within ten leagues (about 30 miles) of the aforesaid places, if happened to be man was promptly put to death, if an young girl or a woman was enslaved, if children they were handed over to the old Christian families to be brought up as good Christians. If found elsewhere away from their designated habitats, men were punished with 100 lashes and to serve for four years of as a galley slave, and women with four years servitude. They were not allowed to live in a cluster but in houses scattered among the old Christians; their children were

ordered to be brought up by old Christian families. "Arms were rigorously prohibited, save a pointless knife, under penalty, for a first offence, of confiscation, for a second, of six years of galleys, for a third, of galleys for life. The pragmatic of 1566 was declared to be fully in force, and the provisions respecting the use of Arabic were especially severe; any one speaking or writing it, even in his own house, incurred for a first offence thirty days' prison in chains, for a second, double, for a third, men a hundred lashes and four years of galleys, women and youths under seventeen, four years of servitude."<sup>1</sup> These oppressive measures instead of assimilating the Moriscos into Christianity increased their abhorrence towards it and its followers.

The persecution and oppression of the Muslims (Moriscos) did not go unnoticed by the neighbouring Muslim countries particularly the Turkish Empire and the Algerian Kingdom. The Moriscos sought help from their brethren and many expeditions were sent by the Turks and the Algerians to the coast of Spain which resulted in rescuing a considerable number of Muslims (Moriscos).

***Proposed inhuman solutions to Morisco problem:***  
Since the Moriscos remained staunch Muslims and were ever ready to rise in rebellion and were constantly in touch with the authorities of the neighbouring Muslim countries seeking arms and munitions, the Spanish authorities, both temporal and spiritual, wanted to find a permanent solution to the Morisco problem. Many suggestions were made to solve the Morisco problem, none of which can be called humane. Some of the suggestions were: allow the Moriscos to follow Islam but impose on them such heavy taxes that would force them to seek conversion voluntarily; take all the Morisco children and distribute them among the old Christians to be brought up as good Christians; castrate all

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 267, (Philadelphia, 1901).



male infants; take them to the sea in vessels and drown them by sinking the vessels; exterminate all Moriscos either by killing, or perpetual exile or condemn them to work as galley slaves for life; etc.

“Ferocious and inhuman as were all these projects, they evoked no scruples of conscience. Theologians there were in plenty to prove that they were in accord with the canons. By baptism the Moriscos had become Christians; as such they were subject to the laws of the Church, and as heretics and apostates they had incurred the death penalty. Anything short of that was benignity and mercy, while their guilt was too notorious to demand proof or trial. A common sentence involving them all would be a service to God. So reasoned Archbishop Ribera... Even more outspoken was Fray Bleda, who proved by irrefragable authorities that the Moriscos could all be massacred in a single day, or the king could condemn all the adults to death and the rest to perpetual slavery, or he could sell them all as slaves to Italy or the Indies, or could fill his galleys and liberate the Christians serving there... He urged massacre in preference to expulsion, arguing that it would be a work of great piety and edification to the faithful and a wholesome warning to heretics, and when expulsion took place, his aggressive piety found expression in the hope that, when piled upon the African coast, they would, by dying, aggravate the pestilence which, the previous year, had carried off 100,000 Saracens. Bleda's work was not only approved by all the authorities in Spain and the expense of its printing defrayed by Philip III, but when his rival, Fonseca, sought to prevent its introduction in Rome, it was authoritatively examined and pronounced free from

error, and Clement VII read it with pleasure at the suggestion of his confessor, Cardinal Baronius."<sup>1</sup>

Commenting on the book written by Bleda, Mr. Lea writes in the footnote:

"I have met with few books more calculated to excite horror and detestation than the *Defensio Fidei*. Christianity as there presented is a religion of ruthless cruelty, eager to inflict the most pitiless wrongs on the defenceless. Moloch [a deity whose worship was marked by the sacrificial burning of children] has usurped the place of Christ, and the bloody sacrifice of those of different faith is the most acceptable offering to their Creator. The most deplorable feature is that the learned author has incontrovertible authority for all his hideous conclusions – utterances of the Fathers, decrees of councils, decretals of popes and decisions of the most eminent theologians."<sup>2</sup>

**Expulsion – Final solution:** Finally, as the danger of revolt and invasion increased and the prospects of forcing the Moriscos to give up Islam and Islamic rituals grew bleaker by the day, the proposal of expulsion found increasing favour with the authorities. Hence, after great deliberations, in May 1609, orders were issued to the Viceroy of Sicily, Naples, and Milan to have the ships ready together with all the troops that could be mustered. However, the Church, though the foremost persecutor of the Moriscos and has no qualms to massacre and butcher them, was reluctant to allow their expulsion as that would have caused enormous financial losses to it. The Moriscos were the major source of income to the Church by way of collection of fines, confiscation of their properties through

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 297-298, (Philadelphia, 1901).

<sup>2</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 298, (Philadelphia, 1901).

the agency of Inquisition, tithes, taxes, interest charged on the loans, etc. Hence, in August 1609, when secret arrangements were being made for the expulsion of Moriscos of Valencia, Archbishop Ribera told his colleagues: "Padres, we may well in future have to eat bread and herbs and mend our shoes," and he wrote to the king pointing out the difficulties and dangers impending."<sup>1</sup>

In September 1609, a fleet of galleys and galleons began landing troops at different strategic points of Valencia. An edict of expulsion was published on September 22 which "commenced with the customary recital of the treasonable correspondence of the Moriscos with the enemies of Spain and of the necessity of placating God for their heresies, wherefore, in view of the failure of all efforts to convert them, the king had determined to send them all to Barbary [i.e. Morocco, Algeria, Tunisia and Libya]."<sup>2</sup> The edict ordered that all Moriscos, along with their women and children, should make arrangements within three days to depart for the ports of embarkation that had been designated for them, failing which they would all be put to death. They were allowed to carry whatever they could on their backs and were instructed to carry sufficient provisions too.

***Muslim children not allowed to migrate:*** The Church opposed the permission given under the edict for the Morisco children to migrate along with their parents and wanted to detain children below five years of age and bring them up as Christians under the contention that they had all been baptized and hence could not be allowed to migrate to be raised as Muslims. When the Church wanted to forcibly take away the Morisco children, their parents declared that they would rather smash their children's heads than have them raised as Christians. In view of this vehement

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<sup>1</sup> *Ibid*, p. 317.

<sup>2</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 320, (Philadelphia, 1901).

opposition, the "pious" Christians began to steal the Morisco children, as many as possible, and believed it to be an act of piety. Some others including the soldiers, taking advantage of the situation, captured large number of children and sold them as slaves. Although the authorities had promised sufficient food for the expelled Moriscos till the end of their journey to Barbary, as usual, this promise was made to be broken and "when provisions ran out while in confinement awaiting embarkation they sometimes sold their children to escape starvation for all. The same thing occurred among those who rebelled in the sierra del Aguar, after they surrendered and were on their way to embark at Denia, when children were sold for a handful of figs or a little bread."<sup>1</sup>

*Massacres of Muslims by Christians during migration:* Initially the Moriscos were shocked and saddened at the prospect of leaving behind their hard-earned wealth and property and their ancestral homes, but when they realized that by migrating to neighbouring Muslim countries they will be relieved of the unmitigated and relentless miseries, persecution and oppression and that they would be free to practise their cherished faith of Islam without any let or hindrance, they were overjoyed and made haste to migrate by selling all their properties at throw-away prices. But the old Christians who hated the Moriscos and believed that they were not entitled to any human rights and were always eager and ready to massacre and plunder them, began forming bands and attacking and killing and looting the unarmed Moriscos on the highways. Fonseca, the Spanish author who has written extensively on the Inquisition, informs us that while travelling from Valencia to San Mateo he saw the roads full of dead of Moriscos. However, many were able to survive and made safe passage to the ports of embarkation. Many tried to

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 323-324, (Philadelphia, 1901).

emigrate through France. Even though they paid good money to the French authorities to buy their passage through France, they were maltreated and many perished due to sickness and starvation. By the beginning of the 17<sup>th</sup> Century, not a single Morisco was to be found in Spain.

“The estimates of the number of exiles vary greatly, and the details given by contemporary writers are too fragmentary to allow of an accurate summing up. Guadalajara alludes in passing to a total of 600,000, but he subsequently reduces this to 400,000 exiles, besides voluntary emigrants. Navarrete speaks of 2,000,000 Jews and 3,000,000 Moriscos having been at various times expelled from Spain, and he is copied by Gil Gonzalez Davila, the official historiographer of Philip III and IV. Von der Hammer reduces the number to 310,000, exclusive of those sent to the galleys, while Alfonso Sanchez raises it to 900,000. In modern times Llorente assumes a total of a million, while Janer estimates the whole Morisco population at the same figure, of whom 100,000 perished or were enslaved, leaving 900,000 exiles. Vicente de la Fuente, on the other hand, reduces the number to 120,000 souls, while Danvila y Collado, after a careful comparison of all official statistics, reaches an estimate of something less than 500,000 souls, which is probably not far from correct. No computation, that I am aware of, has been attempted of the number of children taken from their parents and retained, nor is there material to make one, but it must have been considerable.”<sup>1</sup>

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<sup>1</sup> Lea, Henry Charles, *The Moriscos of Spain: Their Conversion and Expulsion*, p. 359-360, (Philadelphia, 1901).

**Christians and the Church, the foremost persecutors of humanity:**

It is very clear from the above that Christianity as portrayed and practised then and now by the Church and its followers had nothing to do with the original teachings of Jesus Christ (peace be upon him) but was and is based on the Pauline doctrine and the conjectures, whims and fancies and biased and bigoted opinions and decisions of the Church functionaries. It also proves that it is not the Muslims who forced and coerced others to embrace Islam. On the contrary, it was the other religions, particularly the followers of Pauline Christianity, who persecuted Muslims and others and forced them to change their faith. Even today, Muslims are not allowed to follow their religion in all spheres of their worldly life and are dictated by the Western Christian world what to follow and what to abandon. They want Muslims to adopt that perverted and distorted version of Islam as they have conceived and would not allow them the freedom to follow that original version which is found in the Holy Quran and the teachings of Prophet Muhammad (peace be upon him). Their efforts and energies are being spent towards eradication of Islamic identity of Muslims and take them as far away as possible from following the teachings of Islam in their entirety. Particularly, the Western world is averse to the Islamic system of governance and portrays it as incompatible to the modern world.

“Today, Muslims are fighting for their identity and survival. Everywhere in the world, the international powers are striving hard to eradicate their identity. Today, efforts are being made to merge Muslims in a world system in such a way that they are not able to perceive where and how their identity has been tarnished, and how efforts are being made to torn apart their body of the community and render it mute and nude. Hence, today Islamic history is

being targeted, Muslim powers and authority are being moulded according to the Western system and model, and their culture is being severely and increasingly criticized. Even those countries which are considered to be the centres and standard-bearers of freedom of speech and expression and from where the modern Western civilization had made a beginning on the famous slogans of 1789 French Revolution *la liberale* (freedom), *legalite* (equality) and *la fraternite* (brotherhood) do not permit Muslim girls to cover their heads. Because, they very well understand that this small gesture, which is construed as not so important an issue in the Muslim countries, could herald a very significant change and revolution. They think that if a Muslim girl living in the suburban area of Paris insists on covering her head while attending school, it clearly means she has comprehended her individuality and identity which could, in future, manifest in other spheres too.

"Today, the things that the West feels threatened most from are the Islamic Law, the Islamic jurisprudence and its system of governance. The basic spirit behind whatever the Western scholars and ideologues have written during the past fifty years about the Islamic Laws and jurisprudence is to convince the world that if the Islamic laws were once again came into force in the Islamic world, the supremacy of the Western ideology and civilization would be knocked down. Therefore, to safeguard their supremacy, the efforts of the Western powers both consciously and unconsciously, are to keep the Muslims away from Islamic laws and create such confusions and misunderstandings about the Islamic

laws that Muslims are cut off from this invaluable and matchless heritage.”<sup>1</sup>

The only “crime” for the persecution and oppression of Muslims was and is that they insist on worshipping only one God and following the laws promulgated by Him in all spheres of life. The Holy Quran points out this aspect of cruelty and warns the persecutors thus:

*By the Sky, (displaying) the Zodiacal Signs; by the promised Day (of Judgement); by one that witnesses and the subject of the witness – woe to the makers of the pit (of fire), fire supplied (abundantly) with fuel: Behold! They sat over against the (fire), and they witnessed (all) that they were doing against the Believers. And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise! – Him to Whom belongs the dominion of the heavens and the earth! And Allah is witness to all things. Those who persecute (or draw into temptation) the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: They will have the Penalty of the Burning Fire.” (The Quran, 85:1-10)*

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<sup>1</sup> Dr. Mahmood Ahmed Ghazi, *Islam ka Qanoon-e-Bainul Mumalik (Islamic International Law)*, p. 5-6, Islamabad, Pakistan (2007).



## CHAPTER IV

# THE SECRET TREATIES

(Excerpted from the book *The Secret Treaties and Understandings* by Seymour F. Cocks, London 1918)

During the early period of the First World War, the Allies – Britain, France, Russia and Italy – had entered into secret treaties with each other in order to divide between them the territories conquered by them, particularly the Turkish Empire, although the politicians and statesmen had given the world a steady flow of assurances that they had entered and sustained the War for unselfish objectives, that they coveted no territories, and that they were not fighting for conquests and annexations.<sup>1</sup> But, these secret treaties are a sad commentary on the honesty and character of these so called great leaders and statesmen of the West.

These secret treaties would have never seen the light of the day, but for the Communist revolution in Russia; the Russian Revolutionary Government made public these documents which were lying with the archives of the Russian Foreign Office. While publishing these documents, Mr. Trotski, Commissioner for Foreign Affairs, made the following comments:

“Secret diplomacy is a necessary weapon in the hands of a propertied minority, which is compelled to deceive the majority in order to make the latter obey its interests. Imperialism, with its world-wide plans of annexation, and its rapacious alliances and

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<sup>1</sup> Cocks, Seymour F, *The Secret Treaties and Understandings*, p. 9, (London 1918).

arrangements, has developed to the highest extent the system of secret diplomacy. The struggle against Imperialism, which has ruined and drained of their blood the peoples of Europe, means at the same time the struggle against capitalist diplomacy, which has good reason to fear the light of day. The Russian people, as well as the peoples of Europe and of the whole world, must know the documentary truth about those plots which were hatched in secret by financiers and industrialists, together with their Parliamentary and diplomatic agents. The peoples of Europe have earned the right to know the truth about these things, owing to their innumerable sacrifices and the universal economic ruin."<sup>1</sup>

## **I. SECRET TREATY BETWEEN FRANCE AND RUSSIA (February 14, 1917)**

**Summary:** Agreement between France and Russia. Russia to support France in her demands for Alsace-Lorraine, and the Saar Valley; the rest of the German territories on the left bank of the Rhine to be constituted a neutral State. France, in return, "recognizes Russia's complete liberty in establishing her Western frontiers."

An important series of documents relates to the question of re-drawing the frontiers of the Central Powers, and, in particular, to the proposal to push back the Western frontier of Germany to the Rhine. They were printed by the *Manchester Guardian* on December 12, 1917.

The series begins with a confidential telegram from the Russian Minister of Foreign Affairs (M. Sazonoff) to the

<sup>1</sup> Cocks, Seymour F, *The Secret Treaties and Understandings*, p. 11, (London 1918).

Russian Ambassador at Paris. It is dated February 24 (March 9), 1916, and is as follows:

(No. 498) Petrograd:

"Please refer to my telegram No. 6063 of 1915. At the forthcoming Conference you may be guided by the following general principles:

**"The political agreements concluded between the Allies during the war must remain intact, and are not subject to revision. They include the agreement with France and England on Constantinople, the Straits, Syria, and Asia Minor, and also the London Treaty with Italy. All suggestions for the future delimitation of Central Europe are at present premature, but in general one must bear in mind that we are prepared to allow France and England complete freedom in drawing up the Western frontiers of Germany, in the expectation that the Allies on their part would allow us equal freedom in drawing up our frontiers with Germany and Austria.**

**"It is particularly necessary to insist on the exclusion of the Polish question from the subject of international discussion and on the elimination of all attempts to place the future of Poland under the guarantee and the control of the Powers.**

**"With regard to the Scandinavian States, it is necessary to endeavour to keep back Sweden from any action hostile to us, and at the same time to examine betimes measures for attracting Norway on our side in case it should prove impossible to prevent a war with Sweden.**

**"Roumania has already been offered all the political advantages which could induce her to take up arms, and therefore it would be perfectly futile to search for new baits in this respect.**

**"The question of pushing out the Germans from the Chinese market is of very great importance, but its solution**

is impossible without the participation of Japan. It is preferable to examine it at the Economic Conference, where the representatives of Japan will be present. This does not exclude the desirability of a preliminary exchange of views on the subject between Russia and England by diplomatic means."

(Signed) "SAZONOFF"

At some later period the French Government approached the Russian Government with certain proposals respecting Alsace and the Rhine. This is recorded in the following confidential telegram from M. Pokrovsky (M. Sazonoff's second successor as Foreign Minister) to the Russian Ambassador at Paris. It is dated **January 30 (February 12), 1917.**

(No. 502) Petrograd:

"Copy to London confidentially. At an audience with the Most High (the Tsar), M. Doumergue (French Ambassador at Petrograd) submitted to the Emperor the desire of France to secure for herself at the end of the present war the restoration of Alsace-Lorraine and a special position in the valley of the River Saar as well as to attain the political separation from Germany of her trans-Rhenish districts and their organization on a separate basis in order that in future the River Rhine might form a permanent strategical frontier against a Germanic invasion. Doumergue expressed the hope that the Imperial Government would not refuse immediately to draw up its assent to these suggestions in a formal manner.

"His Imperial Majesty was pleased to agree to this in principle, in consequence of which I requested Doumergue, after communicating with his Government, to let me have the draft of an agreement, which would then be given a formal sanction by an exchange of Notes between the French Ambassador and myself.

"Proceeding thus to meet the wishes of our Ally, I nevertheless consider it my duty to recall the standpoint put forward by the Imperial Government in the telegram of February 24, 1916, No. 948, to the effect that 'while allowing France and England complete liberty in delimiting the Western frontiers of Germany, we expect that the Allies on their part will give us equal liberty in delimiting our frontiers with Germany and Austria Hungary.'

"Hence the impending exchange of Notes on the question raised by Doumergue will justify us in asking the French Government simultaneously to confirm its assent to allowing Russia freedom of action in drawing up her future frontiers in the west (i.e. the west of Russia). Exact data on the question will be supplied by us in due course to the French Cabinet.

"In addition we deem it necessary to stipulate for the assent of France to the removal at the termination of the war of the disqualifications resting on the Aland Islands.<sup>64</sup> Please explain the above to Briand and wire the results.

(Signed) "POKROVSKY."

A telegram from the Russian Ambassador in Paris to M. Pokrovsky; **January 31 (February 13), 1917.**

No. 88:

"Copy to London. Referring to your telegram, No. 507, confidentially, I immediately communicated in writing its contents to Briand, who told me that he would not fail to give me an official reply of the French Government, but that he could at once declare, on his own behalf, that the satisfaction of the wishes contained in your telegram will meet with no difficulties.

(Signed) "ISVOLSKY."

**AN AGREEMENT REACHED**

**On February 1 (14), 1917,** the Russian Foreign Minister addressed the following note to the French Ambassador at Petrograd:

“In your Note of to-day’s date your Excellency was good enough to inform the Imperial Government that the Government of the Republic was contemplating the inclusion in the terms of peace to be offered to Germany the following demands and guarantees of a territorial nature:

**Alsace-Lorraine to be restored to France.**

1. The frontiers are to be extended at least up to the limits of the former principality of Lorraine, and are to be drawn up at the discretion of the French Government so as to provide for the strategical needs and for the inclusion in French territory of the entire iron district of Lorraine and of the entire coal district of the Saar Valley. [The Saar Valley contains valuable coal-mines. Its population is predominantly German.]
2. The rest of the territories situated on the left bank of the Rhine which now form part of the German Empire are to be entirely separated from Germany and freed from all political and economic dependence upon her.
3. The territories of the left bank of the Rhine outside French territory are to be constituted an autonomous and neutral State, and are to be occupied by French troops until such time as the enemy States have completely satisfied all the conditions and guarantees indicated in the Treaty of Peace.

“Your Excellency stated that the Government of the Republic would be happy to be able to rely upon the support of the Imperial Government for the carrying out of

its plans. **By order of his Imperial Majesty my most august master, I have the honour, in the name of the Russian Government, to inform your Excellency by the present Note that the Government of the Republic may rely upon the support of the Imperial Government for the carrying out of its plans as set out above."**

Finally, on February 20 (March 11), 1917, the Russian Ambassador at Paris sent the following telegram to M. Pokrovsky:

(No. 168)

"See my reply to telegram No. 167, No. 2. The Government of the French Republic, anxious, to confirm the importance of the treaties concluded with the Russian Government in 1916, for the settlement on the termination of the war of the question of Constantinople and the Straits in accordance with Russia's aspirations, anxious, on the other hand, to secure for its Ally in military and industrial respects all the guarantees desirable for the safety and the economic development of the Empire, recognizes Russia's complete liberty in establishing her Western frontiers.

(Signed) "ISVOLSKY."

On the very next day (March 12) the Russian Revolution took place and on March 15 the Tsar abdicated.<sup>1</sup>

## **II. SECRET TREATIES BETWEEN ITALY AND THE ALLIES (April 26, 1915)**

**Summary:** Italy to receive the Trentino, the Southern Tyrol, Trieste, the county of Gorizia and Gradisca, Istria, Northern Dalmatia, numerous islands off the Dalmatian coast, Valona (in Albania), twelve islands off the coast of Asia

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<sup>1</sup> Cocks, F. Seymour, *The Secret Treaties and Understandings*, p. 65-73 (London, 1918).

Minor, a prospective share in the partition of Asiatic Turkey, a prospective addition to her colonial territory in Africa, and a share in the war indemnity. The remainder of the Austro-Hungarian coast is to be divided between "Croatia," Serbia and Montenegro, thus cutting Austria-Hungary completely from the sea. Certain stretches of the Adriatic coast are to be neutralised. There is also a suggestion to partition the greater part of Albania between Serbia, Montenegro and Greece.

To understand the provisions of the treaty with Italy, and their bearing upon the question of the Adriatic, it is necessary to consult an atlas. Open it and turn to the Adriatic. This is a narrow sea running up from the Mediterranean in a north-westerly direction and separating Italy from the Balkan Peninsula and from Austria-Hungary. It is from 100 to 150 miles broad and about 600 miles long. It is entered by the Straits of Otranto, which are less than 50 miles wide and the key to these Straits is the Albanian town of Valona, standing on a fine bay, the entrance to which is guarded by the island of Saseno.

Now look at the two coasts. They present a striking contrast. The Italian coast is flat and unindented. There are few harbours of any importance, Italy's chief ports being on her western and southern shores.

But the Austrian coast is deeply indented. Magnificent harbours, capable of accommodating the fleets of the world, run far inland in every direction. The water is deep, and the coast is protected all the way down by a chain of long, narrow islands forming an admirable cover for shipping. It is possible for a vessel to leave Fiume and to sail down the coast to Ragusa without – save for one stretch of 20 miles – ever coming out into the open sea. This coast line, from Trieste in the north to Spizza in the south, is in the occupation of Austria-Hungary, and is, therefore, well adapted both for commercial ports and for naval bases. Pola



(in Istria) is the chief naval station and other important towns, besides Trieste, are the Croatian port of Fiume, the Dalmatian ports of Zara, Sebenico and Spalato, Ragusa and Cattaro.

Upon this magnificent coast-line – especially upon that of Dalmatia – Italian expansionists have for many years cast longing eyes. And in the present war these Italian Imperialists saw an opportunity of realizing their cherished ambitions. The spirit in which they set to work can be judged from representative utterances of some of them.

On October 18, 1914, Signor Salandra took over the Foreign Office for a time, and struck the key-note of the policy he intended to pursue in the following words:

“What is needed is... a freedom from all preconceptions and prejudices, and from every sentiment except that of sacred egoism (*sacro egoismo*) for Italy.”

Meanwhile a “raging, tearing propaganda” was started in support of Italian expansion. The Society *Pro Dalmazia* was founded to advocate Italy’s claim to the opposite shores of the Adriatic. The “rights of nationality” were brushed aside. The *Giornale d’Italia* (whose chief proprietors are Baron Sonnino and Signor Salandra) announced (April 4, 1915) that:

“There are political and military considerations which are above any question of nationality whatever...”

And Italy’s rulers entered into negotiations with the object of securing the territorial and other concessions they desired.

Italy’s demands on the Allies at that time were summarized by a French writer, M. Charles Vellay, in his *La Question de l’Adriatique* in the following words:—

"Italy categorically-one might say brutally expressed a desire, which was not embarrassed by any consideration of justice or reason, and she plainly avowed her aim, viz., the destruction of all rivalry by sea, absolute ascendancy."

This view of Italy's claims is quite frankly confessed by the *Giornale d'Italia* (April 19, 1915):

"The principal objective of Italy in the Adriatic is the solution, once for all, of the politico-strategic question of a sea which is commanded in the military sense from the eastern shore, and such a problem can be solved only by one method- by eliminating from the Adriatic every other war fleet..... From the military point of view Italy ought not to make a compromise.... neither a fort, nor a gun, nor a submarine, that is not Italian, ought to be in the Adriatic."

Eventually the concessions offered by the Allies were considered satisfactory and Italy decided to come into the war on the side of the "champions of democracy and small nations." The terms of Italy's entry into the conflict were settled by a secret convention, now known as the Treaty of London.

The Treaty of London was concluded between Britain, France, Russia and Italy, and signed on April 26, 1915. The terms of the treaty appeared in *Isvestia* (the organ of the Soviet) on November 28, 1917, and a translation was printed in the *Manchester Guardian* on January 18, 1918, and, in a slightly different form, in *The New Europe* on January 17, 1918.

The document runs as follows:

"The Italian Ambassador in London, Marchese Imperiali, on instructions from his Government, has the honour to communicate to the Secretary of State for Foreign Affairs, Sir Edward Grey, to the French

Ambassador, M. Cambon, and to the Russian Ambassador, Count Benckendorff, the following Memorandum:

Article I: A military convention is to be concluded without delay between the general Staffs of France, Great Britain, Russia, and Italy to determine the minimum number of troops which Russia would have to throw against Austria-Hungary if the latter should want to concentrate all her forces against Italy. Russia should decide mainly to attack Germany. Similarly the said convention is to regulate the questions relating to armistices, in so far as such armistices form an essential part of the competence of the Supreme Army Command.

Article 2: On her part Italy undertakes by all means at her disposal to conduct the campaign in union with France, Great Britain and Russia against all the Powers at war with them.

Article 3: The naval forces of France and Great Britain are to render uninterrupted and active assistance to Italy until such time as the navy of Austria has been destroyed or peace has been concluded. A naval convention is to be concluded without delay between France, Great Britain and Italy.

Article 4: By the future Treaty of Peace Italy is to receive the district of Trentino; the entire Southern Tyrol up to its natural geographical frontier, which is the Brenner Pass; the city and district of Trieste; the county of Gorizia and Gradisca; the entire Istria up to Quarner, including Volosca and the Istrian islands of Cherso and Lussina, as well as the smaller islands of Plavnik, Unia, Canidoli, Palazznoli, S. Petri dei Nembi, Asinello, and Gruica, with the neighbouring islets.

**Note I (to Article 4):** In carrying out what is said in Article 4 the frontier line shall be drawn along the following points: From the summit of Umbrile northwards to the Stelvio, then along the watershed of the Rhoetian Alps as far as the sources of the rivers Adige and Eisach, then across the Mounts Reschen and Brenner and the Etz and Ziller peaks. The frontier then turns southwards, touching Mount Toblach, in order to reach the present frontier of Carniola, which is near the Alps. Along this frontier the line will reach Mount Tarvis and will follow the watershed of the Julian Alps beyond the crests of Predil, Mangart, and Tricorno, and the passes of Podberdo, Podlansko, and Idria. From here the line will turn in a south-east direction towards the Schneeberg, in such a way as not to include the basin of the Save and its tributaries in Italian territory. From the Schneeberg the frontier will descend towards the sea coast, including Castua, Mantuglia, and Volosca as Italian districts.

**Article 5:** Italy will likewise receive the province of Dalmatia in its present frontiers including Lissericca and Trebigne (Trebanj) in the north, and all the country in the south up to a line drawn from the coast, at the promontory of Planka, eastwards along the watershed in such a way as to include in the Italian possessions all the valleys of the rivers flowing into the Sebenico—viz., Cikola, Kerka, and Buotisnica, with all their affluents. Italy will likewise obtain all the islands situated to the north and west of the coasts of Dalmatia, beginning with Premuda, Selve, Ulbo, Skerda, Maoh, Pago, and Puntadura, and further north, and down to Melada in the south, with the inclusion of the islands of S. Andrea, Busi, Lissa, Lesina, Torcola, Curzola, Cazza, and Lagosta, with all the adjacent, rocks and islets, as well as Pelagosa, but without the islands of

Zirona Grande and Zirona Piccola, Bua, Solta, and Brazza.

The following are to be neutralised:

- (1) The entire coast from Planka, in the north, to the southern extremity of the Sabbioncello peninsula, including this last-named peninsula in its entirety;
- (2) The part of the littoral from a point ten versts<sup>1</sup> south of the promontory of Ragusa Vecchia to the Viosa (Vojuzza) River<sup>18</sup> so as to include in the neutralised zone the entire gulf of Cattaro with its ports of Antivari, Dulcigno, San Giovanni di Medua, and Durazzo; the rights of Montenegro, arising from the declarations exchanged by the two contracting parties as far back as April and May, 1909, remaining intact.<sup>19</sup> Nevertheless, in view of the fact that those rights were guaranteed to Montenegro within her present frontiers, they are not to be extended to those territories and ports which may eventually be given to Montenegro. Thus, none of the ports of the littoral now belonging to Montenegro are to be neutralised, at any future time. On the other hand, the disqualifications affecting Antivari, to which Montenegro herself agreed in 1909, are to remain in force;
- (3) Lastly, all the islands which are not annexed to Italy.

Note 2: The following territories on the Adriatic will be included by the Powers of the Quadruple Entente in Croatia, Serbia, and Montenegro: In the north of the Adriatic, the entire coast from Volosca Bay, on the border of Istria, to the northern frontier of Dalmatia, including the entire coast now belonging to Hungary, and the

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<sup>1</sup> A Russian measure of length, about 1.1 km (0.66 mile).

entire coast of Croatia, the port of Fiume and the small ports of Novi and Carlopago, and also the islands of Veglia, Perviccio, Gregorio, Coli, and Arbe, and in the south of the Adriatic, where Serbia and Montenegro have interests, the entire coast from Planka up to the River Drin with the chief ports of Spalato, Ragusa, Cattaro, Antivari, Dulcigno and San Giovanni di Medua, with the islands of Zirona Grande, Zirona Piccola, Bua, Solta, Brazza, Jakljan and Calomotta.

Article 6: Italy will receive in absolute property Valona, the island of Saseno and as much territory as would be required to secure their military safety – approximately between the River Vojuzza in the north and in the east, down to the borders of the Chimara district in the south.

Article 7: Having obtained Trentino and Istria by Article 4, Dalmatia and the Adriatic islands by Article 5, and also the Gulf of Valona, Italy undertakes, in the event of a small autonomous and neutralized State being formed in Albania, not to oppose the possible desire of France, Great Britain, and Russia to repartition the northern and southern districts of Albania between Montenegro, Serbia, and Greece. The southern coast of Albania, from the frontier of the Italian territory of Valona to Cape Stilos, is to be neutralized.

To Italy will be conceded the right of conducting the foreign relations of Albania; in any case, Italy will be bound to secure for Albania a territory sufficiently extensive to enable its frontiers to join those of Greece and Serbia to the east of the Lake of Ohrida.

Article 8: Italy will obtain all the twelve islands (Dodekanese) now occupied by her, in full possession.

Article 9: France, Great Britain, and Russia admit in principle the fact of Italy's interest in the maintenance of political balance of power in the Mediterranean and her rights, in case of a partition of Turkey, to a share, equal to theirs, in the basin of the Mediterranean, viz., in that part of it which adjoins the province of Adalia, in which Italy has already acquired special rights and interests defined in the Italo-British Convention. The zone which is to be made Italy's property is to be more precisely defined in due course in conformity with the vital interests of France and Great Britain. Italy's interests will likewise be taken into consideration in case the Powers should also maintain the territorial integrity of Asiatic Turkey for some future period of time, and if they should only proceed to establish among themselves spheres of influence. In case France, Great Britain and Russia should, in the course of the present war, occupy any districts of Asiatic Turkey, the entire territory adjacent to Adalia and defined more precisely below is to be left to Italy who reserves her right to occupy it.

Article 10: In Libya, Italy is to enjoy all those rights and privileges which now belong to the Sultan in virtue of the Treaty of Lausanne.

Article 11: Italy is to get a share in the war indemnity corresponding to the magnitude of her sacrifices and efforts.

Article 12: Italy adheres to the declaration made by France, England, and Russia about leaving Arabia and the Holy Moslem places in the hands of an independent Moslem power.

Article 13: Should France and Great Britain extend their colonial possessions in Africa at the expense of Germany they will admit in principle Italy's right to demand certain compensation by way of an

extension of her possessions in Eritrea, Somaliland, and Libya and the Colonial areas adjoining French and British colonies.

Article 14: Great Britain undertakes to facilitate for Italy the immediate flotation on the London market of a loan on advantageous terms to the amount of not less than £50,000,000.

Article 15: France, Great Britain, and Russia pledge themselves to support Italy in not allowing the representatives of the Holy See to undertake any diplomatic steps having for their object the conclusion of peace or the settlement of questions connected with the present war.

Article 16: **The present treaty is to be kept secret.** As regards Italy's adhesion to the declaration of September 5, 1914 [the declaration was that the Allies would make peace in common], this declaration alone will be published immediately on the declaration of war by, or against, Italy.

Having taken into consideration the present Memorandum, the representatives of France, Great Britain, and Russia, being authorized thereto, agreed with the representatives of Italy, likewise authorized thereto, as follows:

France, Great Britain and Russia express their complete agreement with the present Memorandum submitted to them by the Italian Government. In respect of Articles 1, 2 and 3 of the present Memorandum, regarding the coordination of the military and naval operations of all the four Powers, Italy declares that she will actively intervene at an earliest possible date, and, at any rate, not later than one month after the signature of the present document by the contracting parties.



"The undersigned have confirmed by hand and seal the present instrument in London in four copies. April 26, 1915.

(Signed) EDWARD GREY, JULES CAMBON,  
IMPERIALI, BENCKENDORFF.<sup>1</sup>

### III. SECRET TREATY BETWEEN RUSSIA AND BRITAIN

**Summary:** Britain consents to the annexation by Russia of the Straits and Constantinople, in return for a similar benevolent attitude on Russia's part towards the political aspirations of Britain in other parts. The neutral zone in Persia to be included in British sphere of influence. The districts adjoining Ispahan and Yezd to be included in Russian sphere, in which Russia is to be granted "full liberty of action."

For centuries one of the ambitions of the Russian Government has been to obtain possession of Constantinople and the Straits. And for generations one of the aims of British foreign policy has been to prevent Russia securing this important strategic position.

To prevent Russia obtaining Constantinople was one of the reasons why Britain engaged in the Crimean War. For the same object Lord Beaconsfield risked war with Russia in 1878, and sent the Mediterranean fleet through the Dardanelles. It was this occasion which gave rise to the popular song which gave the "Jingoes" their name, a song which had for its refrain the words:

"We've fought the Bear before, we can fight the Bear again,

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<sup>1</sup> Cocks, F. Seymour, *The Secret Treaties and Understandings*, p. 65-73 (London, 1918).

But the Russians shall not have Constantinople."

The present war, however, gave to the old Russian Government the opportunity of fulfilling the ambition cherished by the Tsars from the days of Peter the Great, and in the Spring of 1915 the British Government gave its "consent in writing to the annexation by Russia of the Straits and Constantinople."

Rumours of the existence of this understanding speedily became current, and various unavailing attempts were made in the House of Commons to ascertain from the British Government whether such an agreement had actually been concluded.

The following is a typical example of the questions which were put to the Foreign Secretary on the point, and of the answers which were received:

May 30, 1916.

Mr. Outhwaite asked the Secretary of State for Foreign Affairs whether his attention had been called to an interview in England with Professor Paul Miliukoff, leader of the Constitutional Democrats in the Russian Duma, in which he stated our supreme aim in this war is to get possession of Constantinople, which must belong to Russia entirely, and without reserve; and can he say whether this statement represents the views of the Russian Government as regards its supreme aim in the war?

Sir Edward Grey: Professor Miliukoff is a distinguished member of the Duma, but it is not necessary or desirable to make official comments on unofficial statements.

Mr. Outhwaite: Did Professor Miliukoff correctly interpret the views of the Russian Government; does it follow under the pact of London that this

country cannot consider terms of peace until Russia has secured Constantinople?

Sir Edward Grey: The honourable member is asking for a statement which I do not think it desirable to make.

Eventually, the existence of the agreement was officially made known, not through any statement of the British Government, but by an utterance of the then Prime Minister of Russia, M. Trepoff, in the Duma, on December 2, 1916. M. Trepoff said:

"An agreement which we concluded in 1915 with Great Britain and France, and to which Italy has adhered, established in the most definite fashion the right of Russia to the Straits and Constantinople.... I repeat that absolute agreement on this point is firmly established among the Allies."

Now, owing to the action of the Russian Revolutionary Government, we are able to give further details of this agreement.

The following is the text of a confidential telegram (printed in the *Manchester Guardian*, December 12, 1917), from the Russian Minister of Foreign Affairs (M. Sazonoff) to the Russian Ambassador at Paris. It is dated March 5 (18),<sup>1</sup> 1915, and runs as follows:

No. 1226.

"On February 23 (March 8) the French Ambassador, on behalf of his Government, announced to me that France was prepared to take up a most favourable attitude in the matter of realisation of our desires as set out in my telegram

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<sup>1</sup> There is a difference of thirteen days between the Russian or Julian calendar and the Gregorian calendar used in the Western world. When two dates are given the first is that of the Old Style or Russian calendar.

to you, No. 937, in respect of the Straits and Constantinople, for which I charged you to tender Delcassé my gratitude.

"In his conversations with you, Delcassé had previously more than once given his assurance that we could rely on the sympathy of France, and only referred to the need of elucidating the question of the attitude of England, from whom he, feared some objections, before he could give us a more definite assurance in the above sense. Now the British Government has given its complete consent in writing to the annexation by Russia of the Straits and Constantinople within the limits indicated by us, and only demanded security for its economic interests and a similar benevolent attitude on our part towards the political aspirations of England in other parts.

"For me, personally, filled as I am with most complete confidence in Delcassé, the assurance received from him is quite sufficient, but the Imperial Government would desire a more definite pronouncement of France's assent to the complete satisfaction of our desires, similar to that made by the British Government.

(Signed) "SAZONOFF."

### THE "LIMITS INDICATED" BY RUSSIA

The reader will naturally ask two questions here: First, what were "the limits indicated by Russia"? Second, what were "the political aspirations of England in other parts" towards which "a benevolent attitude" was demanded?

The answers to these questions are to be found in a document first published in the *Pravda* (the organ of the Bolsheviks), a translation of which appeared in *The New Europe* of December 20, 1917, and in the Manchester

Guardian of February 22, 1918. This document is apparently a memorandum of various secret negotiations drawn up for the information of some Minister. For purposes of reference, we will call it Document B. The New Europe translation of this document runs as follows:

## MEMORANDUM OF THE RUSSIAN FOREIGN OFFICE

"On February 19 (March 4), 1915, the Minister of Foreign Affairs handed to the French and British Ambassadors a Memorandum which set forth the desire to add the following territories to Russia as the result of the present war:

"The town of Constantinople, the western coast of the Bosphorus, the Sea of Marmora, and the Dardanelles; Southern Thrace, as far as the Enos-Media line; the coast of Asia Minor between the Bosphorus and the River Sakaria, and a point on the Gulf of Ismid to be defined later; the islands in the Sea of Marmora, and the Islands of Imbros and Tenedos. The special rights of France and England in the above territories were to remain inviolate.<sup>1</sup>

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<sup>1</sup> This arrangement would give to Russia the whole of Turkey in Europe, with the exception of a small piece of territory in the north around Adrianople and Kirk Kilisse, which was apparently reserved as a bait to induce Bulgaria to join the Allies. "We were given to understand that in order to secure Balkan union, there were certain concessions that Bulgaria would require, especially in Thrace and Macedonia; and the Allies were ready to do all in their power to secure these things for Bulgaria, but. . . it was an essential preliminary that Bulgaria should take the side of the Allies against Turkey." (Sir Edward Grey, in the House of Commons, October 13, 1915). It would also give to Russia the Asiatic shores of the Bosphorus, the peninsula of Scutari, and about 80 miles of the Black Sea coast of Asia Minor. Tenedos and Imbros are islands in the Ægean, lying off the entrance of the Dardanelles. The Asiatic shores of the Sea of Marmora and the Dardanelles do not appear to have been included.

"Both the French and British Governments express their readiness to agree to our wishes, provided the war is won, and provided a number of claims made by France and England, both in the Ottoman Empire, and in other places, are satisfied.

"As far as Turkey is concerned, these claims are as follows:—

"1. Constantinople is to be recognised as a free port for the transit of goods [coming from Russia, and not going] to Russia, and a free passage is to be given through the Straits to merchant ships.

"2. The rights of England and France in Asiatic Turkey to be defined by special agreement between France and England and Russia<sup>1</sup> are recognised.

"3. The sacred Mahomedan places are to be protected, and Arabia is to be under an independent Mahomedan sovereign. The neutral zone in Persia established by the Anglo-Russian agreement of 1907<sup>2</sup> is to be included in the English sphere of influence.

"While recognising these demands in general as satisfactory, the Russian Government made several reservations.

"In view of the formulation of our wishes with regard to the sacred Mahomedan places it must now

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<sup>1</sup> This agreement was subsequently made in the Spring of 1916.

<sup>2</sup> By the Anglo-Russian agreement of 1907 Persia was divided into three spheres, an extensive "Russian sphere" in the north, which included most of the principal Persian towns, a smaller "British sphere" in the south-east, and a central "neutral zone." The Russian and British spheres were only spheres of commercial interest. Sir Edward Grey stated that they were not to be regarded as "political partitions." "These are only British and Russian spheres in a sense which is in no way derogatory to the independence and sovereignty of Persia." (Sir Edward Grey, House of Commons, February 14, 1908).

be made clear whether these localities are to remain under the sovereignty of Turkey with the Sultan keeping the title of Caliph, or whether it is proposed to create new independent States. In our opinion it would be [undesirable] to separate the Caliphate from Turkey. In any case freedom of pilgrimage must be guaranteed.

"While agreeing to the inclusion of the neutral zone of Persia within the sphere of English influence, the Russian Government considers it right to declare that the districts round the towns of Ispahan and Yezd [formerly were fortified] by Russia, and also that part of the neutral zone which cuts a wedge between the Russian and Afghan frontiers and goes as far as the Russian frontier at Zulfagar, was included in the Russian sphere of influence.

"The Russian Government considers it desirable that the question of the frontiers between Russia and Northern Afghanistan should simultaneously be solved according to the wishes expressed at the time of the negotiations of 1914.

"After the entrance of Italy into the war, our wishes were communicated to the Italian Government also, and the latter expressed its agreement, provided the war ended in the successful realisation of Italian claims in general, and in the East, in particular,<sup>1</sup> and in the recognition by us for Italy within the territories ceded to us of the same rights as those enjoyed by France and England."

The next document printed by the *Manchester Guardian* is the following confidential telegram from M.

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<sup>1</sup> These claims are set out in the provisions of the Treaty of London signed on April 26, 1915, by representatives of the British, French, Russian, and Italian Governments.

Sazonoff to the Russian Ambassador in London, dated March 7 (20), 1915.

No. 1265.

"Referring to the Memorandum of the British Government (? Embassy) here of March 12, will you please express to Grey the profound gratitude of the Imperial Government for the complete and final assent of Great Britain to the solution of the question of the Straits and Constantinople, in accordance with Russia's desires. The Imperial Government fully appreciates the sentiments of the British Government and feels certain that a sincere recognition of mutual interests will secure forever the firm friendship between Russia and Great Britain.

"Having already given its promise respecting the conditions of trade in the Straits and Constantinople, the Imperial Government sees no objection to confirming its assent to the establishment (1) of free transit through Constantinople for all goods not proceeding from or proceeding to Russia, and (2) free passage through the Straits for merchant vessels."

"In order to facilitate the breaking through of the Dardanelles undertaken by the Allies, the Imperial Government is prepared to co-operate in inducing those States whose help is considered useful by Great Britain and France to join in the undertaking on reasonable terms.<sup>1</sup>

"The Imperial Government completely shares the view of the British Government that the holy

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<sup>1</sup>The date of the first naval attack in force on the Dardanelles was February 20, 1915. The military expedition commenced to land on April 25, 1915. Any step which may have been taken by Russia to induce other States "to join in the undertaking" evidently failed.



Moslem places must also in future remain under an independent Moslem rule. It is desirable to elucidate at once whether it is contemplated to leave those places under the rule of Turkey, the Sultan retaining the title of Caliph, or to create new independent States, since the Imperial Government would only be able to formulate its desires in accordance with one or other of these assumptions. On its part the Imperial Government would regard the separation of the Caliphate from Turkey as very desirable. Of course the freedom of pilgrimage must be completely secured.

"The Imperial Government confirms its assent to the inclusion of the neutral zone of Persia in the British sphere of influence. At the same time, however, it regards it as just to stipulate that the districts adjoining the cities of Ispahan and Yezd,<sup>1</sup> forming with them one inseparable whole, should be secured for Russia in view of the Russian interests which have arisen there. The neutral zone now forms a wedge between the Russian and Afghan frontiers, and comes up to the very frontier line of Russia at Zulfagar. Hence a portion of this wedge will have to be annexed to the Russian sphere of influence. Of essential importance to the Imperial Government is the question of railway construction in the neutral zone, which will require further amicable discussion.

"The Imperial Government expects that in future its full liberty of action will be recognised in the sphere of influence allotted to it, coupled in particular with the right of preferentially

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<sup>1</sup>Two important Persian towns.

developing in that sphere its financial and economic policies.<sup>1</sup>

"Lastly, the Imperial Government considers it desirable simultaneously to solve also the problems in Northern Afghanistan adjoining Russia in the sense of the wishes expressed on the subject by the Imperial Ministry in the course of the negotiations last year.<sup>2</sup>

(Signed) "SAZONOFF."

## THE PRESENT POSITION

The Russian Revolutionary Government has now renounced all desire on the part of Russia to annex

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<sup>1</sup>On September 4, 1907, Sir Cecil Spring Rice, British Minister at Teheran, sent a communication to the Persian Minister for Foreign Affairs, explaining the nature of the Anglo-Russian Convention, in which he said: "The object of the two Powers in making this agreement is not in any way to attack, but rather to assure forever, the independence of Persia. Not only do they not wish to have at hand any excuse for intervention, but their object in these friendly negotiations was not to allow one another to intervene on the pretext of safeguarding their interests. The two Powers hope that in the future Persia will be forever delivered from the fear of foreign intervention, and will thus be perfectly free to manage her own affairs in her own way." Eight years later the arrangements recorded in M. Sazonoff's telegram were made.

<sup>2</sup>According to an answer given by Lord Islington to Viscount Bryce in the House of Lords on January 9, 1918, this related to "certain proposals for improving the irrigation of Russian territory adjoining Afghanistan, which had been made by the Russian Government before the war. These proposals never came to a head, and could not have been carried into effect without the Ameer's consent. No proposal affecting the territorial integrity of Afghanistan has been made."

Lord Islington also stated that "an opportunity was subsequently taken in the course of correspondence with the Ameer of Afghanistan to give him a formal assurance that no proposal affecting the interests of his country would be made or agreed to at the Peace Conference."

Constantinople and the Straits. And, as a result of this action, Mr. Lloyd George has at last stated, on behalf of the British Government (January 5, 1918) that:

"We do not challenge the maintenance of the Turkish Empire in the homelands of the Turkish race with its capital at Constantinople, the passage between the Mediterranean and the Black Sea being internationalised and neutralised."

With regard to Persia the present rulers of Russia have repudiated the Anglo-Russian agreement of 1907, and have announced their intention of withdrawing all Russian troops from Persia so as to terminate with all speed the "acts of violence which Tsarism and the bourgeois Governments of Russia have committed against the Persian people."

On this, Lord Curzon has said (January 1, 1918) that:

"The great change in the situation produced by recent events in Russia has given to His Majesty's Government a welcome opportunity of testifying their sincerity," in repudiating any hostile designs on "the territorial integrity or political independence of the Persian kingdom." . . . "We have informed the Persian Government that we regard the agreement as being henceforward in suspense."<sup>1</sup>

#### **IV. SYKES-PICOT AGREEMENT (MAY 15 & 16, 1916)**

**Background:** During World War I the British had enlisted the support of Arab armies of the Hejaz (Western Arabia and present-day Jordan) to defeat the Turkish forces in the Middle East. Since Turkey (then known as the Ottoman Empire) was a German ally, the British and the French hoped to knock it out of the war. The armies of

<sup>1</sup> Cocks, F. Seymour, *The Secret Treaties and Understandings*, p. 65-73 (London, 1918)

King Hussein, the Hejaz ruler, were led by T.E. Lawrence (Lawrence of Arabia), a British officer who waged a brilliant campaign against the Turks, eventually driving them out of Jordan, Palestine and Syria. Lawrence had personally guaranteed Hussein that in return for their help the Arab lands of the Middle East would win their independence. The governments of England and France had other ideas, however, and between November 1915 and May 1916 they were secretly meeting to divide the region into spheres of influence. It was on their behalf that diplomats Mark Sykes and Francois George-Picot agreed to give Lebanon and Syria to France, and Iraq, Kuwait and Jordan to England. Palestine was to be ruled by an international accord, but the newly created League of Nations granted a governing mandate to the British in 1920, which they would hold till 1948. The Sykes-Picot Agreement marked a turning point in relations between the Arabs and the West, which had been very good at this point. At that time the seeds of mistrust were sown, and when the British Government issued the Balfour Declaration in 1917 pledging support to a Jewish homeland in Palestine, the break between the Arabs and the English became irreconcilable.

The Sykes-Picot Agreement was a secret agreement between the British and French Governments and was finalized by Sir Edward Grey, the British Foreign Secretary, and Paul Cambon, France's Ambassador to Britain. The terms of the agreement had been negotiated by François Georges-Picot, a French diplomat, and Sir Mark Sykes, a Middle East expert and diplomatic advisor to the British Government. The Russian Empire was also a party to the negotiations. The Bolshevik Government which replaced the Russian Empire in 1917 printed the full texts of the Sykes-Picot Agreement in *Izvestia* and *Pravda* on November 23, 1917. The Manchester Guardian then printed the texts on November 26, 1917.

**TEXT OF THE AGREEMENT**

Sir Edward Grey to Paul Cambon, 15 May 1916:

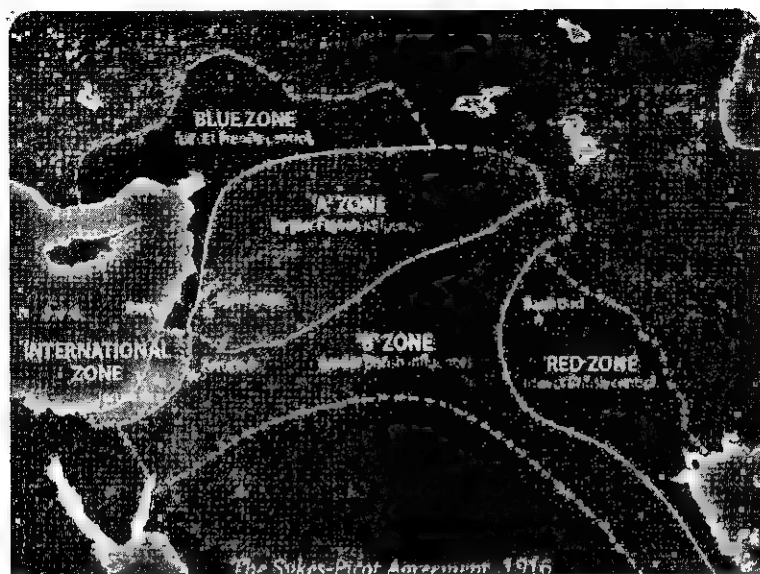
"I shall have the honour to reply fully in a further note to your Excellency's note of the 9<sup>th</sup> instant, relative to the creation of an Arab State, but I should meanwhile be grateful if your Excellency could assure me that in those regions which, under the conditions recorded in that communication, become entirely French, or in which French interests are recognized as predominant, any existing British concessions, rights of navigation or development, and the rights and privileges of any British religious, scholastic, or medical institutions will be maintained. His Majesty's Government are of course, ready to give a reciprocal assurance in regard to the British area."

Sir Edward Grey to Paul Cambon, 16 May 1916:

"I have the honour to acknowledge the receipt of your Excellency's note of the 9<sup>th</sup> instant, stating that the French Government accept the limits of a future Arab State, or Confederation of States, and of those parts of Syria where French interests predominate, together with certain conditions attached thereto, such as they result from recent discussions in London and Petrograd on the subject. I have the honour to inform your Excellency in reply that the acceptance of the whole project, as it now stands, will involve the abdication of considerable British interests, but, since His Majesty's Government recognize the advantage to the general cause of the Allies entailed in producing a more favourable internal political situation in Turkey, they are ready to accept the arrangement now arrived at, provided that the cooperation of the Arabs is secured, and that the Arabs fulfill the conditions and obtain the towns of Homs, Hama, Damascus, and Aleppo.

It is accordingly understood between the French and British Governments:

1. That France and Great Britain are prepared to recognize and protect an independent Arab State or a Confederation of Arab States in the areas (A) and (B) marked on the annexed map, under the suzerainty of an Arab chief. That in area (A) France, and in area (B) Great Britain, shall have priority of right of enterprise and local loans. That in area (A) France, and in area (B) Great Britain, shall alone supply advisers or foreign functionaries at the request of the Arab State or Confederation of Arab States.
2. That in the blue area France, and in the red area Great Britain, shall be allowed to establish such direct or indirect administration or control as they desire and as they may think fit to arrange with the Arab State or Confederation of Arab States.
3. That in the brown area there shall be established an international administration, the form of which is to be decided upon after consultation with Russia, and subsequently in consultation with the other Allies, and the representatives of the Sharif of Mecca.



4. That Great Britain be accorded (1) the ports of Haifa and Acre, (2) guarantee of a given supply of water from the Tigris and Euphrates in area (A) for area (B). His Majesty's Government, on their part, undertake that they will at no time enter into negotiations for the cession of Cyprus to any third Power without the previous consent of the French Government.
5. That Alexandretta shall be a free port as regards the trade of the British Empire, and that there shall be no discrimination in port charges or facilities as regards British shipping and British goods; that there shall be freedom of transit for British goods through Alexandretta and by railway through the blue area, whether those goods are intended for or originate in the red area, or (B) area, or area (A); and there shall be no discrimination, direct or indirect against British goods on any railway or against British goods or ships at any port serving the areas mentioned. That Haifa shall be a free port as regards the trade of France, her dominions and

protectorates, and there shall be no discrimination in port charges or facilities as regards French shipping and French goods. There shall be freedom of transit for French goods through Haifa and by the British railway through the brown area, whether those goods are intended for or originate in the blue area, area (A), or area (B), and there shall be no discrimination, direct or indirect, against French goods on any railway, or against French goods or ships at any port serving the areas mentioned.

6. That in area (A) the Baghdad Railway shall not be extended southwards beyond Mosul, and in area (B) northwards beyond Samarra, until a railway connecting Baghdad with Aleppo via the Euphrates Valley has been completed, and then only with the concurrence of the two Governments.
7. That Great Britain has the right to build, administer, and be sole owner of a railway connecting Haifa with area (B), and shall have a perpetual right to transport troops along such a line at all times. It is to be understood by both Governments that this railway is to facilitate the connection of Baghdad with Haifa by rail, and it is further understood that, if the engineering difficulties and expense entailed by keeping this connecting line in the brown area only make the project unfeasible, that the French Government shall be prepared to consider that the line in question may also traverse the polygon Baniyas-Keis Marib-Salkhab Tell Otsda-Mesmie before reaching area (B).
8. For a period of twenty years the existing Turkish customs tariff shall remain in force throughout the whole of the blue and red areas, as well as in areas (A) and (B), and no increase in the rates of duty or conversion from ad valorem to specific rates shall be made except by agreement between the two



Powers. There shall be no interior customs barriers between any of the above-mentioned areas. The customs duties leviable on goods destined for the interior shall be collected at the port of entry and handed over to the administration of the area of destination.

9. It shall be agreed that the French Government will at no time enter into any negotiations for the cession of their rights and will not cede such rights in the blue area to any third Power, except the Arab State or Confederation of Arab States, without the previous agreement of His Majesty's Government, who, on their part, will give a similar undertaking to the French Government regarding the red area.
10. The British and French Governments, as the protectors of the Arab State, shall agree that they will not themselves acquire and will not consent to a third Power acquiring territorial possessions in the Arabian Peninsula, nor consent to a third Power installing a naval base either on the east coast, or on the islands, of the Red Sea. This, however, shall not prevent such adjustment of the Aden frontier as may be necessary in consequence of recent Turkish aggression.
11. The negotiations with the Arabs as to the boundaries of the Arab State or Confederation of Arab States shall be continued through the same channel as heretofore on behalf of the two Powers.
12. It is agreed that measures to control the importation of arms into the Arab territories will be considered by the two Governments. I have further the honour to state that, in order to make the agreement complete, His Majesty's Government are proposing to the Russian Government to exchange notes analogous to those exchanged by the latter and your Excellency's Government on the 26<sup>th</sup> April last.

Copies of these notes will be communicated to your Excellency as soon as exchanged.

I have further the honour to state that, in order to make the agreement complete, His Majesty's Government are proposing to the Russian Government to exchange notes analogous to those exchanged by the latter and your Excellency's Government on the 26th April last. Copies of these notes will be communicated to your Excellency as soon as exchanged.

I would also venture to remind your Excellency that the conclusion of the present agreement raises, for practical consideration, the question of the claims of Italy to a share in any partition or rearrangement of Turkey in Asia, as formulated in article 9 of the agreement of the 26<sup>th</sup> April, 1915, between Italy and the Allies.

His Majesty's Government further consider that the Japanese Government should be informed of the arrangement now concluded.<sup>1</sup>

## **V. SECRET TREATY BETWEEN BRITAIN, FRANCE AND RUSSIA (PARTITION OF ASIATIC TURKEY) [1916]**

**Summary:** Agreement between Britain, France and Russia as to their "zones of influence and territorial acquisitions" in Asiatic Turkey. Britain to obtain Southern Mesopotamia, with Baghdad, and two ports in Syria. France to obtain Syria, the Adana vilayet, and Western Kurdistan. Russia to obtain Trebizond, Erzerum, Bitlis, Van, and territory in Southern Kurdistan. An Arab State or confederation

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<sup>1</sup> The text of the Agreement was downloaded from [wwi.lib.byu.edu](http://wwi.lib.byu.edu) on May 2, 2015 by the Author.

of States to be formed. Palestine to be subject to a special regime.

[This agreement must be considered in conjunction with the agreement with Russia concerning Constantinople and the Straits (March, 1915) and the clause in the Treaty of London dealing with Italy's claims in Asia Minor (April 26, 1915).]

At the beginning of the war the Allies "assured Turkey that if she remained neutral we would see that in the terms of peace Turkey and Turkish territory would not suffer. The situation was completely changed by the entry of Turkey into the war.... and all obligations on the part of the Allies towards Turkey came to an end."<sup>1</sup>

Henceforward the Allies devoted some attention to devising plans for dealing with Turkish provinces at the end of the war, accompanying the efforts of their diplomatists with public denunciations of the iniquity of Turkish rule in these territories.

In March, 1915, the British Government gave its consent to the annexation by Russia of Constantinople, the Straits, and other Turkish territory. In the same month the Allied Ambassadors at Athens offered the Aiden Vilayet in Asiatic Turkey to Greece if she would enter the war immediately. In the following April, Britain, France, and Russia admitted in principle the rights of Italy, "in case of a partition of Turkey, to a share, equal to theirs, in the basin of the Mediterranean, viz., in that part of it which adjoins the province of Adalia." And in the spring of 1916, Britain, France, and Russia came to an agreement regarding "their respective zones of influence and territorial acquisitions in Asiatic Turkey."

Particulars of this agreement are given in a Memorandum dated March 6, 1917, which was found by

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<sup>1</sup> Speech of Sir Edward Grey in the House of Commons: October 13, 1915.

M. Trotski among the secret papers of the Russian Foreign Office. This Memorandum was published in the *Isvestia* on November 24, 1917, and the following is the full text as printed in the *Manchester Guardian* on January 19, 1918:

## TEXT OF THE MEMORANDUM

"As a result of negotiations which took place in London and Petrograd in the Spring of 1916, the Allied British, French and Russian Governments came to an agreement as regards the future delimitation of their respective zones of influence and territorial acquisitions in Asiatic Turkey, as well as the formation in Arabia of an independent Arab State, or a federation of Arab States. The general principles of the agreement are as follows:

"1. **Russia** obtains the provinces of Erzerum, Trebizond, Van, and Bitlis, as well as territory in the southern part of Kurdistan, along the line Mush-Sert-Ibn-Omar-Arnadjie-Persian frontier. The limit of Russian acquisitions on the Black Sea coast will be fixed later on at a point lying west of Trebizond."<sup>1</sup>

"2. **France** obtains the coastal strip of Syria, the Vilayet of Adana, and the territory bounded on the south by a line Aintab-Mardin to the future Russian

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<sup>1</sup> Trebizond is an important port on the Black Sea, Erzerum is a strong fortress in Armenia, Van and Bitlis are considerable towns in Northern Kurdistan, Van being about 60 miles from the Persian frontier. This arrangement gives to Russia a large tract of territory running from the Black Sea for 300 miles in a southeasterly direction to Ibn-Omar, on the upper Tigris, and thence almost due east for another 150 miles to the Russian zone in Northern Persia, and including Eastern Armenia and Eastern Turkestan. As a very rough estimate this territory would cover not less than 45,000 square miles, and probably rather more.

frontier, and on the north by a line Ala-Dagh-Zara-Egin-Kharput.<sup>1</sup>

"3. **Great Britain** obtains the southern part of Mesopotamia with Baghdad,<sup>2</sup> and stipulates for herself in Syria the ports of Haifa and Akka.<sup>3</sup>

"4. By agreement between France and England, the zone between the French and the British territories forms a confederation of Arab States, or one independent Arab State, the zones of influence in which are determined at the same time.

"5. Alexandretta is proclaimed a free port.<sup>4</sup>

"With a view to securing the religious interests of the Entente Powers, Palestine, with the Holy places, is separated from Turkish territory and subjected to

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<sup>1</sup> This gives to France an enormous tract of territory. The limits inland of the coastal strip of Syria are not defined, but it would include the Lebanon, the towns of Beirut, Tripoli, Antioch and presumably Damascus and Aleppo. The Vilayet of Adana is the large and fertile province in the south-east angle of Asia Minor (sometimes marked on the maps as Cilicia) and the remaining territory, which takes in Western Kurdistan, stretches far inland over rivers and mountains until it reaches the new Russian frontier on the Tigris. Its valleys are fertile, and there is also considerable mineral wealth. This territorial concession to France measures roughly, at its widest parts, from north to south, and from east to west, 500 miles either way. It would form a third Allied barrier to the Berlin-Baghdad Railway project, the other two being an enlarged Serbia and a Russian Constantinople.

<sup>2</sup> A British Mesopotamia would of course constitute a fourth barrier to the Berlin-Baghdad project. Geographically speaking it would fit in with the possession of the neutral zone of Persia (see page 20) with whose frontiers it would march. The northern limits of the British concession are not indicated.

<sup>3</sup> Haifa and Akka are ports on the Mediterranean.

<sup>4</sup> Alexandretta is a port on the north-eastern shores of the Mediterranean. A branch line is to link it up with the Berlin-Baghdad Railway. It is understood that British authorities regard this port as a natural outlet for Mesopotamia to the Mediterranean.

a special regime to be determined by agreement between Russia, France and England.<sup>1</sup>

"As general rule the contracting Powers undertake mutually to recognise the concessions and privileges existing in the territories now acquired by them which have existed before the war.

"They agree to assume such portions of the Ottoman Debt such as correspond to their respective acquisitions."<sup>2</sup>

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<sup>1</sup> On November 9, 1917, a letter was published from Mr. Balfour in which the former stated that "His Majesty's Government view with favour the establishment of a national home for the Jewish people."

<sup>2</sup> On December 3, 1917, in the House of Commons, Lord Robert Cecil stated that such understandings as had been arrived at by the Powers respecting Asia Minor **did not involve annexations**. What fine distinction, if any, can be drawn between "annexations" and "territorial acquisitions" it is difficult to say. Moreover, the Powers agree to take over portions of the Ottoman Debt corresponding "to their respective acquisitions." Is it possible that Lord Robert Cecil has been misinformed as to the precise nature of this agreement?

**A SECOND AGREEMENT WITH ITALY?**—In addition to the London Treaty by which Italy's rights, in case of a partition of Turkey, to that part which adjoins the province of Adalia were recognised, it has been freely stated that a second agreement has been made with Italy, granting her further territorial concessions in Asia Minor.

Leading Italian newspapers state that this agreement was reached at the Conference held in Savoy, in April, 1917, between Mr. Lloyd George, Baron Sonnino, and M. Ribot.

The *Tribuna* (the leading Rome paper) of April 25, 1917, describes:

"the zone from Smyrna inclusive through the Vilayet of Konia up to the limit Adana" as being "the zone adapted for the satisfaction of those Italian interests of which the first stone was laid by the concession of Adalia, and the possession of the Dodekanese."

The *Corriere della Sera* (of Milan) of April 27, says:

"We are making no revelations, but only referring to clear expressions of public opinion in the various Allied countries, in mentioning that while English interests mainly centre on Mesopotamia, French on Syria, and Italian on the Vilayets of Smyrna,

## PRESENT POSITION

The Russian Revolutionary Government has definitely repudiated all territorial annexations, so that the part of this agreement which concerns Russia falls to the ground.

With regard to the rest of the agreement Mr. Lloyd George has said (January 5, 1918):

"Mesopotamia, Syria and Palestine are, in our judgment, entitled to a recognition of their separate national conditions. What the exact form of that recognition in each particular case should be need not here be discussed, beyond stating that it would be impossible to restore to their former sovereignty the territories to which I have already referred. Much has been said about the arrangements we have entered into with our Allies on this and other subjects. **I can only say that, as new circumstances, like the Russian collapse and the separate Russian negotiations, have changed the conditions under which those arrangements were**

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Konia, and Adana, there was a lively difference and discussion... on certain points and more especially on Smyrna, Adana, and Alexandretta ... French opinion claimed all Syria up to the Anti-Taurus, while English opinion pointed to Alexandretta as the natural Mesopotamia outlet to the Mediterranean. To settle these differences, reciprocal and conciliatory arrangements were necessary, giving compensations and indemnities, where occasion arose, on the general principle of keeping to prevailing agreements with a minimum of renunciations."

If the Vilayets of Smyrna, Konia, and Adana have been apportioned to Italy, that country is to receive the whole of the southern half of Asia Minor up to the limits (on the East) of the sphere allotted to France at Adana.

The terms of this agreement, if it exists, have not of course been published.

[Cocks, F. Seymour, *The Secret Treaties and Understandings*, p. 43-48 (London, 1918)]

**made, we are, and always have been, perfectly ready to discuss them with our Allies."**

In default of any official repudiation we must take it that the agreement (with the exception of that part of it which relates to Russia) still stands.



## CHAPTER V

### THE MCMAHON-HUSSEIN CORRESPONDENCE

14 July 1915 - 10 March 1916

(mideastweb.org)

The following is the correspondence exchanged between the British High Commissioner in Egypt Sir Henry McMahon and Hussein bin Ali, Sharif of Makkah. This correspondence shows how the British Empire seduced the Arabs to revolt against the Turkish Empire and made promises of independence and establishment of an Arab Caliphate comprising of the Arab territories of the Turkish Empire, which promises, however, were never fulfilled.

It is extremely painful to read this correspondence where an Arab Muslim ruler, that too the one in whose custody were the two of the holiest places of Islam – Makkah and Madinah – was beseeching the help of Christian power to destroy a Muslim power (Ottomani Caliphate) which had been in the forefront in defending Islam and Muslims for centuries from the onslaughts of the powers inimical to Islam, just because their race was different, and they were Turkish. Their action was against the injunction of the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فإِنَّهُ مِنَّهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ  
(المائدة: 51)

*“O you who believe! Take not the Jews and the Christians for your friends and protectors; they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust.*

(The Quran, 5:51)

The aforesaid Verse very clearly says, look not to the Jews and Christians for help and comfort. They are more likely to combine against you than to help you. And this happened more than once in the lifetime of the Prophet (pbuh), and in after-ages again and again. He who associates with them and shares their counsels must be counted as of them. The trimmer loses whichever way the wheel of fortune turns.

In fact, Islam had successfully abolished nationalities based on tribes, race, and region, and had created one nationality based on Islam and that was the Muslim Brotherhood, and had declared that tribes, race and regions are nothing but tools of identification and not symbols of pride and superiority and that one can claim superiority only on the basis of piety and fear of Allah. The Holy Quran proclaims:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ  
(الجمرات: 13)

*"O mankind, We created you from a single (paid) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."*

(The Quran, 49:13).

Ignoring the aforesaid teachings of the Quran and the lessons of history, when the Arab Muslims forged alliance with the enemies of Islam and Muslims – the Christian and the Jews – during the course of the First World War and thus became tools in destroying their own Caliphate, instead of achieving their so-called freedom from the Turkish Muslim Empire and establishing their own Arab Caliphate, they themselves were subjugated, their territories

were occupied and their own people were massacred; details are given in the next chapter.

### **From Sharif Hussain, 14 July 1915**

Whereas the whole of the Arab nation without any exception have decided in these last years to accomplish their freedom, and grasp the reins of their administration both in theory and practice; and whereas they have found and felt that it is in the interest of the Government of Great Britain to support them and aid them in the attainment of their firm and lawful intentions (which are based upon the maintenance of the honour and dignity of their life) without any ulterior motives whatsoever unconnected with this object;

And whereas it is to their (the Arabs') interest also to prefer the assistance of the Government of Great Britain in consideration of their geographic position and economic interests, and also of the attitude of the above-mentioned Government, which is known to both nations and therefore need not be emphasized; For these reasons the Arab nation sees fit to limit themselves, as time is short, to asking the Government of Great Britain, if it should think fit, for the approval, through her deputy or representative, of the following fundamental propositions, leaving out all things considered secondary in comparison with these, so that it may prepare all means necessary for attaining this noble purpose, until such time as it finds occasion for making the actual negotiations:

Firstly: England will acknowledge the independence of the Arab countries, bounded on the north by Mersina and Adana up to the 37th degree of latitude, on which degree fall Birijik, Urfa, Mardin, Midiat, Jezirat (Ibn 'Umar), Amadia, up to the border of Persia; on the east by the borders of Persia up to the Gulf of Basra; on the south by the Indian Ocean, with the exception of the position of Aden to remain as it is; on the west by the Red Sea, the

Mediterranean Sea up to Mersina. England to approve the proclamation of an Arab Khalifate of Islam.

Secondly: The Arab Government of the Sharif will acknowledge that England shall have the preference in all economic enterprises in the Arab countries whenever conditions of enterprises are otherwise equal.

Thirdly: For the security of this Arab independence and the certainty of such preference of economic enterprises, both high contracting parties will offer mutual assistance, to the best ability of their military and naval forces, to face any foreign Power which may attack either party. Peace not to be decided without agreement of both parties.

Fourthly: If one of the parties enters into an aggressive conflict, the other party will assume a neutral attitude, and in case of such party wishing the other to join forces, both to meet and discuss the conditions.

Fifthly: England will acknowledge the abolition of foreign privileges in the Arab countries, and will assist the Government of the Sharif in an International Convention for confirming such abolition.

Sixthly: Articles 3 and 4 of this treaty will remain in vigour for fifteen years, and, if either wishes it to be renewed one year's notice before lapse of treaty is to be given.

Consequently, and as the whole of the Arab nation have (praise be to God) agreed and united for the attainment, at all costs and finally, of this noble object, they beg the Government of Great Britain to answer them positively or negatively in a period of thirty days after receiving this intimation; and if this period should lapse before they receive an answer, they reserve to themselves complete freedom of action. Moreover, we (the Sharif's family) will consider ourselves free in work and deed from

the bonds of our previous declaration which we made through Ali Effendi.

### From McMahon to Hussein, August 30, 1915

To his Highness the Sharif Hussein

(After compliments and salutations)

We have the honour to thank you for your frank expressions of the sincerity of your feeling towards England. We rejoice, moreover, that your Highness and your people are of one opinion—that Arab interests are English interests and English Arab. To this intent we confirm to you the terms of Lord Kitchener's message, which reached you by the hand of Ali Effendi, and in which was stated clearly our desire for the independence of Arabia and its inhabitants, together with our approval of the Arab Khalifate when it should be proclaimed. We declare once more that His Majesty's Government would welcome the resumption of the Khalifate by an Arab of true race. With regard to the questions of limits and boundaries, it would appear to be premature to consume our time in discussing such details in the heat of war, and while, in many portions of them, the Turk is up to now in effective occupation; especially as we have learned, with surprise and regret, that some of the Arabs in those very parts, far from assisting us, are neglecting this their supreme opportunity and are lending their arms to the German and the Turk, to the new despoiler and the old oppressor.

Nevertheless, we are ready to send your Highness for the Holy Cities and the noble Arabs the charitable offerings of Egypt so soon as your Highness shall inform us how and where they should be delivered. We are, moreover, arranging for this your messenger to be admitted and helped on any journey he may make to ourselves.

Friendly reassurances. Salutations!

(Signed) A.H. McMAHON.

**From Hussein to McMahon, September 9, 1915**

To his Excellency the Most Exalted, the Most Eminent, the British High Commissioner in Egypt; may God grant him success.

With great cheerfulness and delight I received your letter dated the 19th Shawal, 1333 (the 30th August, 1915), and have given it great consideration and regard, in spite of the impression I received from it of ambiguity and its tone of coldness and hesitation with regard to our essential point.

It is necessary to make clear to your Excellency our sincerity towards the illustrious British Empire and our confession of preference for it in all cases and matters and under all forms and circumstances. The real interests of the followers of our religion necessitate this.

Nevertheless, your Excellency will pardon me and permit me to say clearly that the coolness and hesitation which you have displayed in the question of the limits and boundaries by saying that the discussion of these at present is of no use and is a loss of time, and that they are still in the hands of the Government which is ruling them, &c., might be taken to infer an estrangement or something of the sort.

As the limits and boundaries demanded are not those of one person whom we should satisfy and with whom we should discuss them after the war is over, but our peoples have seen that the life of their new proposal is bound at least by these limits and their word is united on this.

Therefore, they have found it necessary first to discuss this point with the Power in whom they now have their confidence and trust as a final appeal, viz., the illustrious British Empire.

Their reason for this union and confidence is mutual interest, the necessity of regulating territorial divisions and

the feelings of their inhabitants, so that they may know how to base their future and life, so not to meet her (England?) or any of her Allies in opposition to their resolution which would produce a contrary issue, which God forbid.

For the object is, honourable Minister, the truth which is established on a basis which guarantees the essential sources of life in future.

Yet within these limits they have not included places inhabited by a foreign race. It is a vain show of words and titles.

May God have mercy on the Khalifate and comfort Moslem in it.

I am confident that your Excellency will not doubt that it is not I personally who am demanding of these limits which include only our race, but that they are all proposals of the people, who, in short, believe that they are necessary for economic life.

Is this not right, your Excellency the Minister?

In a word, your high Excellency, we are firm in our sincerity and declaring our preference for loyalty towards you, whether you are satisfied with us, as has been said, or angry.

With reference to your remark in your letter above mentioned that some of our people are still doing their utmost in promoting the interests of Turkey, your goodness (lit. "perfectness") would not permit you to make this an excuse for the tone of coldness and hesitation with regard to our demands, demands which I cannot admit that you, as a man of sound opinion, will deny to be necessary for our existence; nay, they are in essential essence of our life, material and moral.

Up to the present moment I am myself with all my might carrying out in my country all things in conformity with the Islamic law, all things which tend to benefit the

rest of the Kingdom, and I shall continue to do so until it pleases God to order otherwise.

In order to reassure your Excellency I can declare that the whole country, together with those who you say are submitting themselves to Turco-German orders, are all waiting the result of these negotiations, which are dependent only on your refusal or acceptance of the question of the limits and on your declaration of safeguarding their religion first and then the rest of rights from any harm or danger.

Whatever the illustrious Government of Great Britain finds conformable to its policy on this subject, communicate it to use and specify to us the course we should follow.

In all cases it is only God's will which shall be executed, and it is God who is the real factor in everything.

With regard to our demand for grain for the natives, and the moneys ("surra") known to the Wakfs' Ministry and all other articles sent here with pilgrims' caravans, high Excellency, my intention in this matter is to confirm your proclamations to the whole world, and especially to the Moslem world, that your antagonism is confined only to the party which has usurped the rights of the Khalifate in which are included the rights of all Moslems.

Moreover the said grain is from the special Wakfs and has nothing to do with politics.

If you think it should be, let the grain of the two years be transported in a special steamer to Jedda in an official manner, in the name of all the natives as usual, and the captain of the steamer or the special "Mamur" detailed as usual every year to hand it over on his arrival at the port will send to the Governor of Jedda asking for the Mamur of the grain at Jedda or a responsible official to take over the grain and give the necessary receipt signed by the said Mamur, that is the Mamur of the grain himself. He should



make it a condition that he would (? not) accept any receipt but that signed by this Mamur.

Let the captain of the steamer or the "Mamur" (detailed with the grain) be instructed that if he finds anything contrary to this arrangement he should warn them that he will return home with the cargo. Thereupon the Mamur and the special committee detailed with him, which is known as the committee of the grain for the natives, will take over the grain in the proper form.

Please accept my best regards and salutations.

If you choose to send a reply to this, please send it with the bearer. 29<sup>th</sup> Shawal 1333.

### **From Sir Henry McMahon, 24 October 1915**

I have received your letter of the 29th Shawal, 1333, with much pleasure and your expressions of friendliness and sincerity have given me the greatest satisfaction.

I regret that you should have received from my last letter the impression that I regarded the question of the limits and boundaries with coldness and hesitation; such was not the case, but it appeared to me that the time had not yet come when the question could be discussed in a conclusive manner.

I have realised, however, from your last letter that you regard this question as one of vital and urgent importance. I have, therefore, lost no time in informing the Government of Great Britain of the contents of your letter, and it is with great pleasure that I communicate to you on their behalf the following statement, which I am confident you will receive with satisfaction:

The two districts of Mersina and Alexandretta and portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo cannot be said to be

purely Arab, and should be excluded from the limits demanded.

With the above modification, and without prejudice of our existing treaties with Arab chiefs, we accept those limits.

As for those regions lying within those frontiers wherein Great Britain is free to act without detriment to the interest of her ally, France, I am empowered in the name of the Government of Great Britain to give the following assurances and make the following reply to your letter:

1. Subject to the above modifications, Great Britain is prepared to recognize and support the independence of the Arabs in all the regions within the limits demanded by the Sharif of Mecca.

2. Great Britain will guarantee the Holy Places against all external aggression and will recognise their inviolability.

3. When the situation admits, Great Britain will give to the Arabs her advice and will assist them to establish what may appear to be the most suitable forms of government in those various territories.

4. On the other hand, it is understood that the Arabs have decided to seek the advice and guidance of Great Britain only, and that such European advisers and officials as may be required for the formation of a sound form of administration will be British.

5. With regard to the vilayets of Baghdad and Basra, the Arabs will recognise that the established position and interests of Great Britain necessitate special administrative arrangements in order to secure these territories from foreign aggression, to promote the welfare of the local populations and to safeguard our mutual economic interests.

I am convinced that this declaration will assure you beyond all possible doubt of the sympathy of Great Britain towards the aspirations of her friends the Arabs and will result in a firm and lasting alliance, the immediate results of which will be the expulsion of the Turks from the Arab countries and the freeing of the Arab peoples from the Turkish yoke, which for so many years has pressed heavily upon them.

I have confined myself in this letter to the more vital and important questions, and if there are any other matters dealt with in your letter which I have omitted to mention, we may discuss them at some convenient date in the future.

It was with very great relief and satisfaction that I heard of the safe arrival of the Holy Carpet and the accompanying offerings which, thanks to the clearness of your directions and the excellence of your arrangements, were landed without trouble or mishap in spite of the dangers and difficulties occasioned by the present sad war. May God soon bring a lasting peace and freedom to all peoples!

I am sending this letter by the hand of your trusted and excellent messenger, Sheikh Mohammed Ibn Arif Ibn Uraifan, and he will inform you of the various matters of interest, but of less vital importance, which I have not mentioned in this letter.

**From Hussein to McMahon, November 5, 1915**

(In the name of God, the Merciful, the Compassionate!)

To his Excellency the most exalted and eminent Minister who is endowed with the highest authority and soundness of opinion. May God guide him to do His Will!

I received with great pleasure your honoured letter, dated the 15<sup>th</sup> Zil Hijja (the 24<sup>th</sup> October, 1915), to which I beg to answer as follows:

1. In order to facilitate an agreement and to render a service to Islam, and at the same time to avoid all that may cause Islam troubles and hardships-seeing moreover that we have great consideration for the distinguished qualities and dispositions of the Government of Great Britain. We renounce our insistence on the inclusion of the vilayets of Mersina and Adana in the Arab Kingdom. But the two vilayets of Aleppo and Beirut and their sea coasts are purely Arab vilayets, and there is no difference between a Mosel and a Christian Arab: they are both descendants of one forefather.

We Moslems will follow the footsteps of the Commander of the Faithful Omar ibn Khattab, and other Khalifs succeeding him, who ordained in the laws of the Moslem Faith that Moslems should treat the Christians as they treat themselves. He, Omar, declared with reference to Christians: "They will have the same privileges and submit to the same duties as ourselves." They will thus enjoy their civil rights in as much as it accords with the general interests of the whole nation.

2. As the Iraqi vilayets are parts of the pure Arab Kingdom, and were in fact the seat of its Government in the time of Ali ibn Abu Talib, and in the time of all the Khalifs who succeeded him; and as in them began the civilization of the Arabs, and as their towns were the first towns built in Islam where the Arab power became so great; therefore they are greatly valued by all Arabs far and near, and their traditions cannot be forgotten by them. Consequently, we cannot satisfy the Arab nations or make them submit to give us such a title to nobility. But in order to render an accord easy. And taking into consideration the assurances mentioned in the fifth article of your letter to keep and guard our mutual interests in that country as they are one and the same, for all these reasons we might agree to leave under the British administration for a short time those districts now occupied by the British troops without the

rights of either party being prejudiced thereby (especially those of the Arab nation; which interests are to it economic and vital), and against a suitable sum paid as compensation to the Arab Kingdom for the period of occupation, in order to meet the expenses which every new kingdom is bound to support; at the same time respecting your agreements with the Sheikhs of those districts, and especially those which are essential.

3. In your desire to hasten the movement we see not only advantages, but grounds of apprehension. The first of these grounds is the fear of the blame of the Moslems of the opposite party (as has already happened in the past), who would declare that we have revolted against Islam and ruined its forces. The second is that, standing in the face of Turkey which is supported by all the forces of Germany, we do not know what Great Britain and her Allies would do if one of the Entente Powers were weakened and obliged to make peace. We fear that the Arab nation will then be left alone in the face of Turkey together with her allies, but we would not at all mind if we were to face the Turks alone. Therefore it is necessary to take these points into consideration in order to avoid a peace being concluded in which the parties concerned may decide the fate of our people as if we had taken part in the war without making good our claims to official consideration.

4. The Arab nation has a strong belief that after this war is over the Turks under German influence will direct their efforts to provoke the Arabs and violate their rights, both material and moral to wipe out their nobility and honour and reduce them to utter submission as they are determined to ruin them entirely. The reasons for the slowness shown in our action have already been stated.

5. When the Arabs know the Government of Great Britain is their ally who will not leave them to themselves at the conclusion of peace in the face of Turkey and Germany, and that she will support and will effectively

defend them, then to enter the war at once will, no doubt, be in conformity with the general interest of the Arabs.

6. Our letter dated the 29<sup>th</sup> Shawal, 1333 (the 9<sup>th</sup> September 1915), saves us the trouble of repeating our opinions as to articles 3 and 4 of your honoured last letter regarding administration, Government advisers and officials, especially as you have declared, exalted Minister, that you will not interfere with internal affairs.

7. The arrival of a clear and definite answer as soon as possible to the above proposals is expected. We have done our utmost in making concession in order to come to an agreement satisfying both parties. We know that our lot in this war will be either a success, which will guarantee to the Arabs a life becoming their past history, or destruction in the attempt to attain their objects. Had it not been for the determination which I see in the Arabs for the attainment of their objects, I would have preferred to seclude myself on one of the heights of a mountain, but they, the Arabs, have insisted that I should guide the movement to this end.

May God keep you safe and victorious, as we devoutly hope and desire.

27<sup>th</sup> Zil Hijja, 1333.

### **From McMahon to Hussein, December 14, 1915**

(After customary greetings and acknowledgement of previous letter.)

I am gratified to observe that you agree to the exclusion of the districts of Mersina and Adana from boundaries of the Arab territories.

I also note with great pleasure and satisfaction your assurances that the Arabs are determined to act in conformity with the precepts laid down by Omar ibn

Khattab and the early Khalifs, which secure the rights and privileges of all religions alike.

In stating that the Arabs are ready to recognize and respect all our treaties with Arab chiefs, it is, of course, understood that this will apply to all territories included in the Arab Kingdom, as the Government of Great Britain cannot repudiate engagements which already exist.

With regard to the vilayets of Aleppo and Beirut, the Government of Great Britain have fully understood and take careful note of your observations, but, as the interests of our ally, France, are involved in them both, the question will require careful consideration and a further communication on the subject will be addressed to you in due course.

The Government of Great Britain, as I have already informed you, are ready to give all guarantees of assistance and support within their power to the Arab Kingdom, but their interests demand, as you yourself have recognized, a friendly and stable administration in the vilayet of Bagdad, and the adequate safeguarding of these interests call for a much fuller and more detailed consideration than the present situation and the urgency of these negotiations permit.

We fully appreciate your desire for caution, and have no wish to urge you to hasty action, which might jeopardise the eventual success of your projects, but, in the meantime, it is most essential that you should spare no effort to attach all the Arab peoples to our united cause and urge them to afford no assistance to our enemies.

It is on the success of these efforts and on the more active measures which the Arabs may hereafter take in support of our cause, when the time for action comes, that the permanence and strength of our agreement must depend.

Under these circumstances I am further directed by the Government of Great Britain to inform you that you may rest assured that Great Britain has no intention of concluding any peace in terms of which the freedom of the Arab peoples from German and Turkish domination does not form an essential condition.

As an earnest of our intentions, and in order to aid you in your efforts in our joint cause, I am sending you by your trustworthy messenger a sum of twenty thousand Pounds.

(Customary ending)

(Signed) H. McMAHON

**From Hussein to McMahon, January 1, 1916**

(In the name of God, the Merciful, the Compassionate!)

To his Excellency the eminent, energetic and magnanimous Minister:

We received from the bearer your letter, dated the 9th Safar (the 14th December, 1915), with great respect and honour, and I have understood its contents, which caused me the greatest pleasure and satisfaction, as it removed that which had made me uneasy.

Your honour will have realised, after the arrival of Mohammed (Faroki) Sherif and his interview with you, that all our procedure up to the present was of no personal inclination or the like, which would have been wholly unintelligible, but that everything was the result of the decisions and desires of our peoples, and that we are but transmitters and executants of such decisions and desires in the position they (our people) have pressed upon us.

These truths are, in my opinion, very important and deserve your honour's special attention and consideration.

With regard to what had been stated in your honoured communication concerning El Iraq as to the matter of



compensation for the period of occupation, we, in order to strengthen the confidence of Great Britain in our attitude and in our words and actions, really and veritably, and in order to give her evidence of our certainty and assurance in trusting her glorious Government, leave the determination of the amount to the perception of her wisdom and justice.

As regards the northern parts and their coasts, we have already stated in our previous letter what were the utmost possible modifications, and all this was only done so to fulfill those aspirations whose attainment is desired by the will of the Blessed and Supreme God. It is this same feeling and desire which impelled us to avoid what may possibly injure the alliance of Great Britain and France and the agreement made between them during the present wars and calamities; yet we find it our duty that the eminent minister should be sure that, at the first opportunity after this war is finished, we shall ask you (what we avert our eyes from today) for what we now leave to France in Beirut and its coasts.

I do not find it necessary to draw your attention to the fact that our plan is of greater security to the interests and protection of the rights of Great Britain than it is to us, and will necessarily be so whatever may happen, so that Great Britain may finally see her friends in that contentment and advancement which she is endeavouring to establish for them now, especially as her Allies being neighbours to us will be the germ of difficulties and discussion with which there will be no peaceful conditions. In addition to which the citizens of Beirut will decidedly never accept such dismemberment, and they may oblige us to undertake new measures which may exercise Great Britain, certainly not less than her present troubles, because of our belief and certainty in the reciprocity and indeed the identity of our interests, which is the only cause that caused us never to care to negotiate with any other Power but you. Consequently, it is impossible to allow any derogation that

gives France, or any other Power, a span of land in those regions.

I declare this, and I have a strong belief, which the living will inherit from the dead, in the declarations which you give in the conclusion of your honoured letter. Therefore, the honourable and eminent Minister should believe and be sure, together with Great Britain, that we still remain firm to our resolution which Storrs learnt from us two years ago, for which we await the opportunity suitable to our situation, especially in view of that action the time of which has now come near and which destiny drives towards us with great haste and clearness, so that we and those who are of our opinion may have reasons for such action against any criticisms or responsibilities imposed upon us in future.

Your expression "we do not want to push you to any hasty action which might jeopardise the success of your aim" does not need any more explanation except what we may ask for, when necessary, such as arms, ammunition, &c.

I deem this sufficient, as I have occupied much of your Honour's time. I beg to offer you my great veneration and respect.

25<sup>th</sup> Safar, 1334.

### **From McMahon to Hussein, January 25, 1916**

(After customary greetings.)

We have received with great pleasure and satisfaction your letter of the 25th Safar (the 1st January) at the hands of your trusty messenger, who has also transmitted to us your verbal messages.

We fully realise and entirely appreciate the motives which guide you in this important question, and we know well that you are acting entirely in the interests of the Arab peoples and with no thought beyond their welfare.

We take note of your remarks concerning the vilayet of Baghdad, and will take the question into careful consideration when the enemy has been defeated and time for peaceful settlement arrives.

As regards the northern parts, we note with satisfaction your desire to avoid anything which might possibly injure the alliance of Great Britain and France. It is, as you know, our fixed determination that nothing shall be permitted to interfere in the slightest degree with our united prosecution of this war to a victorious conclusion. Moreover, when the victory has been won, the friendship of Great Britain and France will become yet more firm and enduring, cemented by the blood of Englishmen and Frenchmen who have died side by side fighting for the cause of right and liberty.

In this great cause Arabia is now associated, and God grant that the result of our mutual efforts and cooperation will bind us in a lasting friendship to the mutual welfare and happiness of us all.

We are greatly pleased to hear of the action you are taking to win all the Arabs over to our joint cause, and to dissuade them from giving any assistance to our enemies, and we leave it to your discretion to seize the most favourable moment for further and more decided measures.

You will doubtless inform us by the bearer of this letter of any manner in which we can assist you and your requests will always receive our immediate consideration.

You will have heard how El Sayed Ahmed el Sherif el Senussi has been beguiled by evil advice into hostile action, and it will be a great grief to you to know that he has been so far forgetful of the interests of the Arabs as to throw in his lot with our enemies. Misfortune has now overtaken him, and we trust that this will show him his error and lead him to peace for the sake of his poor misguided followers.

We are sending this letter by the hand of your good messenger, who will also bring to you all our news.

With Salams.

(Signed) H. McMAHON

**From Hussein to McMahon, February 18, 1916**

(In the name of the Merciful, the Compassionate!)

To the most noble His Excellency the High Commissioner. May God protect him. (After compliments and respects.)

We received your Excellency's letter dated 25th Rabi El Awal, and its contents filled us with the utmost pleasure and satisfaction at the attainment of the required understanding and the intimacy desired. I ask God to make easy our purposes and prosper our endeavours. Your Excellency will understand the work that is being done, and the reasons for it from the following: --

Firstly: We had informed your Excellency that we had sent one of our sons to Syria to command the operations deemed necessary there. We have received a detailed report from him stating that the tyrannies of the Government there have not left of the persons upon whom they could depend, whether of the different ranks of soldiers or of others, save only a few, and those of secondary importance; and that he is awaiting the arrival of the forces announced from different places, especially from the people of the country and the surrounding Arab regions as Aleppo and the south of Mosul, whose total is calculated at not less than 100,000 by their estimate; and he intends, if the majority of the forces mentioned are Arab, to begin the movement by them; and, if otherwise, that is, of the Turks or others, he will observe their advance to the Canal, and when they begin to fight, his movements upon them will be different to what they expect.

Secondly: We proposed sending our eldest son to Medina with sufficient forces to strengthen his brother (who is) in Syria, and with every possibility of occupying the railway line, or carrying out such operations as circumstances may admit. This is the beginning of the principal movement, and we are satisfied in its beginning with what he had levied as guards to keep the interior of the country quiet; they are of the people of Hejaz only, for many reasons, which it would take too long to set forth; chiefly the difficulties in the way of providing their necessities with secrecy and speed (although this precaution was not necessary) and to make it easy to bring reinforcements when needed; this is the summary of what you wished to understand. In my opinion it is sufficient, and it is to be taken as a foundation and a standard as to our actions in the face of all changes and unforeseen events which the sequence of events may show. It remains for us to state what we need at present:

Firstly: The amount of #50,000 in gold for the monthly pay of the troops levied, and other things the necessity of which needs no explanation. We beg you to send it with all possible haste.

Secondly: 20,000 sacks of rice, 15,000 sacks of flour, 3,000 sacks of barley, 150 sacks of coffee, 150 sacks of sugar, 5,000 rifles of the modern pattern and the necessary ammunition, and 100 boxes of the two sample cartridges (enclosed) and of Martini-Henry cartridges and "Aza," that is those of the rifles of the factory of St. Etienne in France, for the use of those two kinds of rifles of our tribes; it would not be miss to send 500 boxes of both kinds.

Thirdly: We think it better that the place of deposit of all these things should be Port Sudan.

Fourthly: As the above provisions and munitions are not needed until the beginning of the movement (of which we will inform you officially), they should remain at the above place, and when we need them we will inform the

Governor there of the place to which they may be conveyed, and of the intermediaries who will carry orders for receiving them.

Fifthly: The money required should be sent at once to the Governor of Port Sudan, and a confidential agent will be sent by us to receive it, either all at once, or in two installments, according as he is able, and this (S) is the (secret) sign to be recognized for accepting the man.

Sixthly: Our envoy who will receive the money will be sent to Port Sudan in three weeks' time, that is to say, he will be there on the 5th Jamad Awal (9th March) with a letter from us addressed to Al Khawaga Elias Effendi, saying that he (Elias) will pay him, in accordance with the letter, the rent of our properties, and the signature will be clear in our name, but we will instruct him to ask for the Governor of the place, whom you will apprise of this person's arrival. After perusal of the letter, the money should be given to him on condition that no discussion whatever is to be made with him of any question concerning us. We beg you most emphatically not to tell him anything, keeping this affair secret, and he should be treated apparently as if he were nothing out of the way.

Let it not be thought that our appointment of another man results from lack of confidence in the bearer; it is only to avoid waste of time, for we are appointing him to a task elsewhere. At the same time we beg you not to embark or send him in a steamer, or officially, the means already arranged being sufficient.

Seventhly: Our representative, bearer of the present letter, has been definitely instructed to ensure the arrival of this, and I think that his mission this time is finished since the condition of things is known both in general and in detail, and there is no need for sending anyone else. In case of need for sending information, it will come from us; yet as our next representative will reach you after three weeks,

you may prepare instructions for him to take back. Yet let him be treated simply in appearance.

Eighthly: Let the British Government consider this military expenditure in accordance with the books which will be furnished it, explaining how the money has been spent.

To conclude, my best and numberless salutations beyond all increase.

14 Rabi al Akhar, 1334.

### **From McMahon to Hussein, March 10, 1916**

(After customary greetings.)

We have received your letter of the 14th Rabi el Akhar (the 18th February), duly delivered by your trusted messenger.

We are grateful to note the active measures which you propose to take. We consider them the most suitable in the existing circumstances, and they have the approval of His Majesty's Government. I am pleased to be able to inform you that His Majesty's Government have approved of meeting your requests, and that which you asked to be sent with all haste is being despatched with your messenger, who is also the bearer of this letter.

The remainder will be collected as quickly as possible and will be deposited at Port Sudan, where it will remain until we hear from you officially of the beginning of the movement and of the places to which they may be conveyed and the intermediaries who will carry out the orders for receiving them.

The necessary instructions, as set forth in your letter, have been issued to the Governor at Port Sudan, and he will arrange everything in accordance with your wishes.

Your representative who brought your last letter has been duly facilitated in his journey to Jeizan, and every assistance has been given him in his mission, which we trust will be crown with good results.

We have arranged that, on completion, he will be brought to Port Sudan, whence he will proceed by the safest means to join you and report the results of his work.

We take the opportunity, in sending this letter, to explain to you a matter which might otherwise not have been clear to you, and which might have given rise to misunderstanding. There are various Turkish posts and small garrisons along the coasts of Arabia who are hostile to us, and who are said to be planning injury to our naval interests in the Red Sea. We may, therefore, find it necessary to take hostile measures against these posts and garrisons, but we have issued strict instructions that every care must be taken by our ships to differentiate between the hostile Turkish garrisons and the innocent Arab inhabitants, towards whom we entertain such friendly feelings.

We give you notice of this matter in case distorted and false reports may reach you of the reasons for any action which we may be obliged to take.

We have heard rumours that our mutual enemies are endeavouring to construct boats for the purpose of laying mines in the Red Sea, and of otherwise injuring our interests there, and we beg of you that you will give us early information should you receive any confirmation of such reports.

We have heard that Ibn Rashid has been selling large quantities of camels to the Turks, which are being sent up to Damascus.

We hope that you will be able to use influence with him in order that he may cease from this practice and, if he still persists, that you will be able to arrange for the Arabs



who lie between him and Syria to seize the camels as they pass, a procedure which will be to our mutual advantage.

I am glad to be able to inform you that those misguided Arabs under Sayed Ahmed el Senussi, who have fallen victims to the wiles of Turkish and German intriguers, are now beginning to see the error of their ways, and are coming in to us in large numbers, asking for forgiveness and friendship.

We have severely defeated the forces which these intriguers had collected against us, and the eyes of the Arabs are now becoming open to the deceit which has been practiced upon them.

The capture of Erzerum, and the defeats sustained by the Turks in the Caucasus, are having a great effect in our favour, and are greatly helping the cause for which we are both working.

We ask God to prosper your endeavours and to further the work which you have taken in hand.

In conclusion, we beg you to accept our warmest salutations and expressions of friendship.

Jamad Awwal 1334

(Signed) A.H. McMahon.

## **CHAPTER VI**

### **BROKEN PROMISES: DIVISION OF THE MIDDLE EAST**

Details about the secret treaty known as Sykes-Picot Treaty of May 15-16, 1916, have already been mentioned in Chapter IV of this book, according to which the Arab lands were to be divided between Britain and France after the fall of the Ottoman Empire; Lebanon and Syria were to be apportioned to France, and Iraq, Kuwait and Jordan to England. Palestine was to be ruled by an international accord. But till the end of the War, the Arabs were repeatedly being assured that the War in the Arab lands was being fought just to liberate the Arabs from the tyrannical rule of Turkey and establish an Arab State.

#### **Promises made to the Arabs**

At the start of the World War I, the Ottoman (Turkish) Empire remained neutral. Later on, when her efforts to join the Allies failed, the Turkish Empire allied with the Central Powers (Germany and Austro-Hungarian Empire). The British Government, in order to further weaken and completely obliterate the Ottoman Empire and occupy her Middle Eastern territories so that she could have no impediment between her two important colonies, India and Egypt, encouraged the Arabs to revolt against Turkey and through its High Commissioner in Egypt, Sir Henry McMahon, assured the Arabs of an independent Arab State. Henry McMahon contacted the Sharif of Mecca, Husain bin Ali, in this regard. The Sharif of Mecca wrote back on

July 14, 1915, to McMahon specifying, among other things, the boundaries of the independent Arab State that he envisaged, which comprised of:

"...the Arab countries, bounded on the north by Mersina and Adana up to the 37<sup>th</sup> degree of latitude, on which degree fall Birijik, Urfa, Mardin, Midiat, Jezirat (Ibn 'Umar), Amadia, up to the border of Persia; on the east by the borders of Persia up to the Gulf of Basra; on the south by the Indian Ocean, with the exception of the position of Aden to remain as it is; on the west by the Red Sea, the Mediterranean Sea up to Mersina; England to approve the proclamation of an Arab Khalifate of Islam."

In reply to this letter, Mr. McMahon wrote back to Sharif Husain on August, 30, 1915, assuring all help from the British Government in the establishment of an independent Arab State, but not wholly agreeing with the borders and boundaries suggested by Sharif Husain:

"...we confirm to you the terms of Lord Kitchener's message, which reached you by the hand of Ali Effendi, and in which was stated clearly our desire for the independence of Arabia and its inhabitants, together with our approval of the Arab Khalifate when it should be proclaimed. We declare once more that His Majesty's Government would welcome the resumption of the Khalifate by an Arab of true race.

"With regard to the questions of limits and boundaries, it would appear to be premature to consume our time in discussing such details in the heat of war, and while, in many portions of them, the Turk is up to now in effective occupation; especially as we have learned, with surprise and regret, that some of the Arabs in those very parts, far from assisting us, are neglecting this their

supreme opportunity and are lending their arms to the German and the Turk, to the new despoiler and the old oppressor."

On the insistence of Sharif Husain in his letter dated September 9, 1915, that the boundaries and frontiers of the new independent Arab State be decided forthwith, McMahon wrote back on October 24, 1915, to convey and confirm the boundaries of the Arab State subject to some modifications proposed by the British Government:

"...I have realised, however, from your last letter that you regard this question [of boundaries] as one of vital and urgent importance. I have, therefore, lost no time in informing the Government of Great Britain of the contents of your letter, and it is with great pleasure that I communicate to you on their behalf the following statement, which I am confident you will receive with satisfaction:

"The two districts of Mersina and Alexandretta and portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo cannot be said to be purely Arab, and should be excluded from the limits demanded.

"With the above modification, and without prejudice of our existing treaties with Arab chiefs, we accept those limits.

"As for those regions lying within those frontiers wherein Great Britain is free to act without detriment to the interest of her ally, France, I am empowered in the name of the Government of Great Britain to give the following assurances and make the following reply to your letter:

1. Subject to the above modifications, Great Britain is prepared to recognize and support the independence of the Arabs in all the regions within the limits demanded by the Sherif of Mecca.

2. Great Britain will guarantee the Holy Places against all external aggression and will recognize their inviolability.
3. When the situation admits, Great Britain will give to the Arabs her advice and will assist them to establish what may appear to be the most suitable forms of government in those various territories.
4. On the other hand, it is understood that the Arabs have decided to seek the advice and guidance of Great Britain only, and that such European advisers and officials as may be required for the formation of a sound form of administration will be British.
5. With regard to the vilayets of Baghdad and Basra, the Arabs will recognise that the established position and interests of Great Britain necessitate special administrative arrangements in order to secure these territories from foreign aggression, to promote the welfare of the local populations and to safeguard our mutual economic interests."

Sharif Husain accepted the aforesaid modifications proposed by the British Government in his letter dated November 5, 1915, addressed to Henry McMahon, subject to certain conditions. However, he sought the assurance, amongst other, from the British Government that "the moment the Arabs feel confident that, when the time comes for the conclusion of peace in Europe, Great Britain and her allies will not leave them in the lurch face to face with Turkey and Germany, but that they intend to help them and advocate their case effectively in the peace negotiations, from that moment will Arab participation in the War and undoubtedly serve the general Arab interest." In his letter dated December 14, 1915, McMahon conveyed the assurance of the British Government thus:

“Under these circumstances I am further directed by the Government of Great Britain to inform you that you may rest assured that Great Britain has no intention of concluding any peace in terms of which the freedom of the Arab peoples from German and Turkish domination does not form an essential condition.”

Along with this letter, a sum of 20,000 pounds was sent to Sharif Husain “as an earnest of our intentions, and in order to aid you in your efforts in our joint cause.” Sharif Husain by his letter dated February 18, 1916, informed McMahon about the preparation he was making to gather armed forces and the measures he was taking in order to execute his plan to revolt against the Turkish Empire; he also sought aid in the form of money, provisions and arms and ammunitions in this regard. In his letter dated March 10, 1915, McMahon appreciated these efforts of Sharif Husain and assured him that the money and the required provisions, arms and ammunitions would be made available to Sheriff Husain to execute his plan.<sup>1</sup>

### **More Promises and More Assurances**

These assurances were augmented further; when General Stanley Maude conquered Baghdad on March 11, 1917, he issued a Proclamation to the inhabitants of Baghdad on March 19, 1917, which read as follows:

#### **“To the People of Baghdad Vilayat:**

“In the name of my King, and in the name of the peoples over whom he rules, I address you as follows:

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<sup>1</sup> The entire correspondence between Sheriff Husain and Sir Henry McMahon can be perused at Chapter V.

"Our military operations have as their object the defeat of the enemy, and the driving of him from these territories. In order to complete this task, I am charged with absolute and supreme control of all regions in which British troops operate; **but our armies do not come into your cities and lands as conquerors or enemies, but as liberators.** Since the days of Halaka your city and your lands have been subject to the tyranny of strangers, your palaces have fallen into ruins, your gardens have sunk in desolation, and your forefathers and yourselves have groaned in bondage. Your sons have been carried off to wars not of your seeking, your wealth has been stripped from you by unjust men and squandered in distant places.

"Since the days of Midhat, the Turks have talked of reforms, yet do not the ruins and wastes of today testify the vanity of those promises?

"It is the wish not only of my King and his peoples, but it is also the wish of the great nations with whom he is in alliance, that you should prosper even as in the past, when your lands were fertile, when your ancestors gave to the world literature, science, and art, and when Baghdad city was one of the wonders of the world.

"Between your people and the dominions of my King there has been a close bond of interest. For 200 years have the merchants of Baghdad and Great Britain traded together in mutual profit and friendship. On the other hand, the Germans and the Turks, who have despoiled you and yours, have for 20 years made Baghdad a centre of power from which to assail the power of the British and the Allies of the British in Persia and Arabia. Therefore the British Government cannot remain indifferent as to what takes place in your country now or in the

future, for in duty to the interests of the British people and their Allies, the British Government cannot risk that being done in Baghdad again which has been done by the Turks and Germans during the war.

**“But you people of Baghdad, whose commercial prosperity and whose safety from oppression and invasion must ever be a matter of the closest concern to the British Government, are not to understand that it is the wish of the British Government to impose upon you alien institutions. It is the hope of the British Government that the aspirations of your philosophers and writers shall be realised and that once again the people of Baghdad shall flourish, enjoying their wealth and substance under institutions which are in consonance with their sacred laws and their racial ideals. In Hedjaz the Arabs have expelled the Turks and Germans who oppressed them and proclaimed the Sharif Hussein as their King, and his Lordship rules in independence and freedom, and is the ally of the nations who are fighting against the power of Turkey and Germany; so indeed are the noble Arabs, the Lords of Kowey, Nejd, and Asir.**

**“Many noble Arabs have perished in the cause of Arab freedom, at the hands of those alien rulers, the Turks, who oppressed them. It is the determination of the Government of Great Britain and the great Powers allied to Great Britain that these noble Arabs shall not have suffered in vain. It is the hope and desire of the British people and the nations in alliance with them that the Arab race may rise once more to greatness and renown among the peoples of the earth, and that it shall bind itself together to this end in unity and concord.**



**"O people of Baghdad remember that for 26 generations you have suffered under strange tyrants who have ever endeavoured to set on Arab house against another in order that they might profit by your dissensions. This policy is abhorrent to Great Britain and her Allies, for there can be neither peace nor prosperity where there is enmity and misgovernment. Therefore I am commanded to invite you, through your nobles and elders and representatives, to participate in the management of your civil affairs in collaboration with the political representatives of Great Britain who accompany the British Army, so that you may be united with your kinsmen in North, East, South, and West in realising the aspirations of your race."**

On behalf of the British Government, in January 1918, Sir Mark Sykes sent a letter to Sharif Husain through Commander David Hogarth, Head of the Arab Bureau in Cairo, assuring Sharif Husain that:

**"The Entente Powers are determined that the Arab race shall be given full opportunity of once again forming a nation in the world. This can only be achieved by the Arabs themselves uniting, and Great Britain and her Allies will pursue a policy with this ultimate unity in view."**

### **"Declaration to the Seven"**

Further, on June 16, 1918, the British Government issued a declaration known as "Declaration to the Seven," in response to the memorandum submitted by seven anonymous Syrian notables, in which it was assured that the future government of the regions of the Ottoman Empire occupied by Allied forces in the World War I would be decided based on the consent of the inhabitants of the areas. This Declaration declared:

"His Majesty's Government have considered the memorial of the seven with the greatest care. His Majesty's Government fully appreciate the reasons why the memorialists desire to retain their anonymity, and the fact that the memorial is anonymous has not in any way detracted from the importance which His Majesty's Government attribute to the document.

"The areas mentioned in the memorandum fall into four categories:

1. Areas in Arabia which were free and independent before the outbreak of war;
2. Areas emancipated from Turkish control by the action of the Arabs themselves during the present war;
3. Areas formerly under Ottoman dominion, occupied by the Allied forces during the present war;
4. Areas still under Turkish control.

"In regard to the first two categories, His Majesty's Government recognise the complete and sovereign independence of the Arab inhabiting these areas and support them in their struggle for freedom. In regard to the areas occupied by Allied forces, His Majesty's Government draw the attention of the memorialists to the texts of the proclamations issued respectively by the General Officers Commanding in Chief on the taking of Baghdad and Jerusalem. These proclamations embody the policy of His Majesty's Government towards the inhabitants of those regions. It is the wish and desire of His Majesty's Government that the future government of these regions should be based upon the principle of the consent of the governed and this

policy has and will continue to have the support of His Majesty's Government.

"In regard to the areas mentioned in the fourth category, it is the wish and desire of His Majesty's Government that the oppressed peoples of these areas should obtain their freedom and independence and towards the achievement of this object His Majesty's Government continue to labour."

### **Assurance Given to Amir Faisal**

On October 19, 1918, General Edmund Allenby reported to the British Government the assurance that he had given to Amir Faisal, in the following words:

"I gave Amir Faisal an official assurance that whatever measures might be taken during the period of military administration they were purely provisional and could not be allowed to prejudice the final settlement by the peace conference, at which no doubt the Arabs would have a representative. I added that the instructions to the military governors would preclude their mixing in political affairs, and that I should remove them if I found any of them contravening these orders. I reminded Amir Faisal that the Allies were in honour bound to endeavour to reach a settlement in accordance with the wishes of the peoples concerned and urged him to place his trust whole-heartedly in their good faith".

### **Promises and Assurances were never meant to be Fulfilled**

When these negotiations and correspondence were taking place between Sharif Husain and McMahon and solemn assurances were being given by the British Government to the Arabs, simultaneously Britain, France and Russia were negotiating a secret agreement to divide the Middle Eastern territories amongst them, which culminated in the Sykes-Picot Agreement of May 15 & 16,

1916, which virtually wiped out the assurances given to the Arabs by the British Government through Sir Henry McMahon. According to this Sykes-Picot Agreement, the entire Middle East was to be divided into areas of influence between the three imperial powers (Britain, France and Russia), leaving the Holy Lands in Palestine to be jointly administered by the three powers. This proves that the British Government was not at all sincere and had no intention to fulfill the promises she made to the Arabs. Her only intention was the destruction of the Ottoman Empire and seeding of disunity among the Arab Muslims based on nationalism.<sup>1</sup>

### **Balfour Declaration: Prelude to Establishment of the State of Israel**

A further proof of the perfidy and deceit of Britain is the Balfour Declaration contained in the letter written on November 2, 1917, by the British Foreign Secretary, Arthur James Balfour, to Lord Rothschild, President of the British Zionist Federation, promising him all help from the British Government in the establishment of a national home for the Jewish people in Palestine. The letter is reproduced here:

Foreign Office  
November 2nd, 1917

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

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<sup>1</sup> This was amply manifested by T.E. Lawrence in an intelligence memo written by him in January 1916 which described the Arab revolt as "beneficial to us, because it marches with our immediate aims, the breakup of the Islamic 'bloc' and the defeat and disruption of the Ottoman Empire, and because *the states [Sharif Hussein] would set up to succeed the Turks would be ... harmless to ourselves ...* The Arabs are even less stable than the Turks. *If properly handled they would remain in a state of political mosaic, a tissue of small jealous principalities incapable of cohesion* (emphasis in the original). [Downloaded from Wikipedia]

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.<sup>1</sup>

Yours sincerely,  
Arthur James Balfour.

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<sup>1</sup> A detailed history of the House of Rothschild is given in Chapter II of this Book. It is, in fact, an article written by Andrew Hitchcock. This article, among other things, claims that the Jews (i.e. the House of Rothschild) were responsible in bringing Americans into the World War I on the side of the Allies (although President Woodrow Wilson had ran a re-election campaign under the slogan, "Re-Elect the Man Who Will Keep Your Sons Out of the War") with a clear understanding that, in return, Britain will help in the establishment of a Jewish homeland in Palestine; hence the Balfour Declaration. The article also claims that the Jews were responsible for the overthrow of Tsar in Russia and establishment of Communism there. It quotes *The Times* of London (March 29, 1919) that: "One of the curious features of the Bolshevik movement is the high percentage of non-Russian elements among its leaders. Of the twenty or thirty commissaries, or leaders, who provide the central machinery of the Bolshevik movement, not less than 75% were Jews." The article also claims that "the Jewish Post International Edition, week ending January 24th 1991, confirms Vladimir Lenin was Jewish." It further claims: "These Jewish, Rothschild funded Bolsheviks would go on in the course of history to slaughter 60 million Christians and Non-Jews in Soviet controlled territory. Indeed the author Aleksandr Solzhenitsyn in his work "Gulag Archipelago, Vol. 2," affirms that Zionist Jews created and administered the organized Soviet concentration camp system in which these tens of millions of Christians and Non-Jews died. On page 79 of this book he even names the administrators of this, the greatest killing machine in the history of the world. They are Aron Solts, Yakov Rappoport, Lazar Kogan, Matvei Berman, Genrikh Yagoda, and Naftaly Frenkel. All six are Zionist Jews."

Although the Jews settled in Britain and other Western European countries having achieved equal civil rights and liberties similar to the native population of their adopted countries, had been trying hard since the 16<sup>th</sup> century A.D. to get their Jewish brethren settled in Russia and other East European countries equal civil rights and liberties, it was never their plan to acquire a permanent "homeland" in Palestine until the end of 19<sup>th</sup> Century A.D. when the Ottoman Empire became weak both politically and militarily. "In 1882 the Turkish Government, fearing a Zionist propaganda, prohibited the settlement of foreign Jews in the Holy Land. The United States protested, and in 1887 and 1888 similar action was taken by Great Britain and France. In the following year the restriction was removed."<sup>1</sup> Further, "as late as January 1888 Mr. Oscar Straus, the United States Minister in Constantinople and himself a Jew, assured the Grand Vizier, with regard to the establishment of a Jewish State in Palestine, "that no such purpose actuated the Jews throughout the world (Foreign Relations of U.S., 1888, p. 1559)."<sup>2</sup> However, with the establishment of Zionist Movement in 1897 by Austro-Hungarian journalist Theodor Herzl, Jews were encouraged to migrate to Palestine and demand establishment of a Jewish homeland there. When they sensed the imminent defeat of the Turkish Empire in World War I and its resultant dismemberment, they began to petition the British Government for the establishment of a Jewish homeland in Palestine when the war was still in progress. Lucien Wolf (himself a prominent Jewish leader) says:

"During the present war the growing strength of the Zionist movement, and the energy of its leaders, have forced the Restoration idea on the attention of the Great Powers. In November 1917 Great Britain

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<sup>1</sup> Wolf, Lucien, *Notes on Diplomatic History of the Jewish Question*, p. 70-71, (London, 1919).

<sup>2</sup> *Ibid*, p. 103.

led the way with a promise to give sympathetic consideration to the aims of the Zionists. With this promise the other Entente Powers have since associated themselves.”<sup>1</sup>

Thus, as early as on March 3, 1916, the Joint Foreign Committee of the Board of Deputies of British Jews and the Anglo-Jewish Association conjointly submitted the following suggestion about Palestine for the consideration of the British Government:

“In the event of Palestine coming within the spheres of influence of Great Britain or France at the close of the War, the Governments of those Powers will not fail to take account of the historic interest that country possesses for the Jewish community. The Jewish population will be secured in the enjoyment of civil and religious liberty, equal political rights with the rest of the population, reasonable facilities for immigration and colonization, and such municipal privileges in the towns and colonies inhabited by them as may be shown to be necessary.”<sup>2</sup>

### Anglo-French Declaration: Another Assurance

Stung by the revelation by Russia on November 23, 1917 of the Secret Treaties and agreements reached during the war for a colonial-style division of the Ottoman Empire at the end of the War, on November 9, 1918, Britain and France again issued a joint statement known as Anglo-French Declaration which they had signed on November 7, 1918, and got it distributed throughout the “liberated” territories of Syria to allay Arab suspicion of possible European colonialist and imperialist ambitions. They

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<sup>1</sup> *Ibid*, p. 107.

<sup>2</sup> *The Peace Conference Paris, 1919: Report of the Delegation of Jews...*, p. 60, (London, 1920).

declared that their only aim was "the complete and final liberation" of countries that had been part of the Ottoman Empire and establishment of democratic governments in Syria and Mesopotamia (Iraq). The declaration made it clear that the establishment of the new governments and administrations would derive "their authority from the initiative and the free choice of the native populations." The declaration proclaimed:

"The aim of France and Great Britain in carrying on in the Near East the war let loose by Germany's ambitions is the complete and final liberation of the peoples so long oppressed by the Turks and the establishment of governments and administrations deriving their authority from the initiative and the free choice of the native populations.

"In view of following out this intention, France and Great Britain are agreed to encourage and help the establishment of native governments and administrations in Syria and Mesopotamia actually liberated by the allies, and in the territories they are now striving to liberate, and to recognize them as soon as effectively established."

### **Broken Promises: Steps towards Colonization**

However, this doctrine of "establishment of governments and administration deriving their authority from the initiative and the free choice of the native populations," also known as the "doctrine of self-determination," was made ambivalent by the two powers by making it conditional on the acceptance of the natives of guidance from "advanced nations." That is what the declaration further states, which is nothing but a mere rationalization for a thinly veiled colonization:

"Far from seeking to force upon the populations of these countries any particular institution, France and



Great Britain have no other concern than to ensure by their support and their active assistance the normal working of the governments and institutions which the populations shall have freely adopted, so as to secure just impartiality for all, and also to facilitate the economic development of the country in arousing and encouraging local initiative by the diffusion of instruction, and to put an end to discords which have too long been taken advantage of by Turkish rule.

“Such is the role that the two Allied Governments claim for themselves in the liberated territories.”

However, contrary to the assurances given in the aforesaid statements and proclamations, when the Arabs saw with their own eyes France occupying Syria, and Britain occupying Mesopotamia (Iraq) and Palestine, they realized that the proclamations were mere words and that they had been tricked and deceived by the Allies by creating misunderstanding, malice and difference of opinion between the Turks and the Arabs just to usurp their lands. [In fact, France and Britain kept control over both the regions until after World War II.]

### **Amir Faisal at the Paris Peace Conference Demands Fulfillment of the Promises**

Under these circumstances, Amir Faisal, the third son of Sharif Husain bin Ali of Mecca, took an Arab delegation to the Paris Peace Conference and demanded that the promises made to them by the British and French Governments be honoured and an independent Arab State be allowed to be formed. They also demanded justice based on the protocol of self-determination as proclaimed and manifested in the 12<sup>th</sup> point of the fourteen points of President Woodrow Wilson of the United States of America, which read as follows:

"The Turkish portions of the present Ottoman Empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees."

On February 11, 1918, President Wilson, while addressing the Congress, further elaborated this point thus:

"Peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game. ...Peoples may now be dominated and governed only by their own consent. Self-determination is not a mere phrase. It is an imperative principle of action, which statesmen will henceforth ignore at their peril. We cannot have general peace for the asking nor by the arrangements of a peace conference. It cannot be pieced together out of individual understandings between powerful states..."<sup>1</sup>

In his speech on July 4, 1918, President Wilson once more emphatically laid down as an object of the war:

"the settlement of every question, whether of territory, of sovereignty, of economic arrangement, or of political relationship, upon the basis of the free acceptance of that settlement by the people immediately concerned, and not upon the basis of the material interest or advantage of any other nation or people which may desire a different

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<sup>1</sup> Temperley, H.W.V., "A History of the Peace Conference of Paris," Vol. 2, p. 266, London, 1920.

settlement for the sake of its own exterior influence or mastery." <sup>1</sup>

Not only the US President, but the British and French Governments also made declarations, during the War and the subsequent peace negotiations that indicated support for self-determination for the peoples of the Ottoman Empire. However, the three governments committed themselves to policies that made true self-determination impossible. The duplicity of these so-called civilized nations can be ascertained from the fact that while denying the right of self-determination to the Arabs, they openly recognized and gave the very same right to the ethnic communities of Central Europe and readily provided them all help and assistance to carve out their own states based on race and ethnicity.

In January 1919, Amir Faisal (who was the third son of Sharif Hussain, and was commander-in-chief of the Arab forces which, with the help of T.E. Lawrence, so materially contributed to English General Allenby's victories in the Near East), pleaded the case of the Arabs before the Paris Peace Conference. Col. Stephen Bonsal, who was a witness to this event, writes about it thus:

"When the Arabs presented their case and the Emir Faisal, Colonel Lawrence, and General Nouri Pasha came before the Big Four, they were certainly the most resplendent figures that had ever entered the Quai d'Orsay. Dark and subtle, but with a voice attuned to the great open spaces, Faisal talked right out in meeting and glowered down upon the prime ministers of the Great Powers who sat uneasily at his feet. Clearly he came not as a suppliant but to demand the rights of his people and the observance of solemn agreements which, as the emergency was over, some were inclined to forget. Lawrence was

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<sup>1</sup> *Ibid*, p. 267.

his interpreter and he further emphasized the emphatic words of the desert king.

"The aim of the Arab nationalist movement," insisted Faisal, "is to unite the Arabs eventually into one nation. We believe that our ideal of Arab unity in Asia is justified beyond need of argument. If argument is required, we would point to the general principles accepted by the Allies when the United States joined them, to our splendid past, to the tenacity with which our race has for six hundred years resisted Turkish attempts to absorb us, and in a lesser degree to what we tried our best to do in this war as one of the Allies.

"My father has a privileged place among Arabs as the head of their greatest family and as Sharif of Mecca. He is convinced of the ultimate triumph of the ideal of unity, if no attempt is made now to thwart it or to hinder it by dividing the area as spoils of war among the Great Powers.

"I came to Europe on behalf of my father and the Arabs of Asia to say that they are expecting the powers at the Conference not to attach undue importance to superficial differences of condition among us and not to consider them only from the low ground of existing European material interests and supposed spheres of influence. They expect the Powers to think of them as one potential people, jealous of their language and liberty, and they ask that no step be taken inconsistent with the prospect of an eventual union of these areas under one sovereign government."<sup>1</sup>

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<sup>1</sup> Bonsal, Stephen, *Suitors and Suppliants: The Little Nations at Versailles*, p. 47-48.

This bold, plain and straightforward submission of Amir Faisal was not liked by the Big Four and was considered to be arrogant. Col. Bonsal writes:

"These words, in the light of subsequent events and the habit of loud-speaking which prevails in the world today, do not sound arrogant or even assertive, but they were so regarded at the time when the Western Powers were flushed with victory and the Khaki election campaign of Lloyd George in England with its promise to "hang the Kaiser" and to exact the uttermost farthing in war indemnities had rolled up such tremendous majorities. And it was further thought that the Emir's challenge would quicken controversies which had better be allowed to slumber for a season."<sup>1</sup>

Hence, the meeting with the Arab delegation was kept postponed for some reason or the other and Amir Faisal was allowed to present his case again before the Conference on February 6, 1919; but no action was taken by the Conference on his submission. Finally, on February 12, 1919, another meeting was arranged between the Conference and the Arab delegation. Col. Bonsal says in his book:

"Through Colonel Lawrence, Emir Faisal, in language that was but thinly veiled if it can be said it was veiled at all, pointed out the duplicity with which the Arab world had been treated by the Great Powers. He read the original agreements between King Hussein, Lord Kitchener, and General McMahon that brought the Arabs into the war. He dwelt with emphasis on the promises His Majesty's Government had made to the Syrian Covenanters on June 11, 1918.

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<sup>1</sup> *Ibid*, p. 48.

"And now we are told," he shouted, "that none of these promises can be fulfilled because of the Sykes-Picot pact, an agreement to divide many of the Arab lands between France and England, negotiated months before, in May, 1916. We are told, continued Faisal, with a biting irony which he made no attempt to restrain, "that this secret arrangement cancels the promises that were made to us openly before all the world."<sup>1</sup>

Col. T.E. Lawrence, who was instrumental in the Arab uprising against the Ottoman Empire, all along knew about the intention of his government (British Empire) of not fulfilling the promises made to the Arabs. But his allegiance to his country made him dishonest and selfish, and he kept quiet and had no courage to inform his Arab allies particularly, Amir Faisal, with whom he was very close, about the British and French perfidious intentions. Moreover, he was selfish and in achieving his and British Government's objective to defeat and destroy the Ottoman Empire, he wanted to use the Arabs as cannon-fodder and wanted to shed blood of his countrymen to the minimum extent possible. However, he felt ashamed about the broken promises of the British Government and wrote thus in his book "*Seven Pillars of Wisdom*":

"...The only need was to defeat our enemies (Turkey among them), and this was at last done in the wisdom of Allenby with less than four hundred killed, by turning to our uses the hands of the oppressed in Turkey. I am proudest of my thirty fights in that I did not have any of our bloodshed. All our subject provinces to me were not worth one dead Englishman.

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<sup>1</sup> Bonsal, Stephen, *Suitors and Suppliants: The Little Nations at Versailles*, p. 60-61.

"... For my work on the Arab front I had determined to accept nothing. The Cabinet raised the Arabs to fight for us by definite promises of self-government afterwards. Arabs believe in persons, not in institutions. They saw in me a free agent of the British Government, and demanded from me an endorsement of its written promises. So I had to join the conspiracy, and, for what my word was worth, assured the men of their reward. In our two years' partnership under fire they grew accustomed to believing me and to think my Government, like myself, sincere. In this hope they performed some fine things, but, of course, instead of being proud of what we did together, I was bitterly ashamed."<sup>1</sup>

Mr. Bonsal further writes about this perfidy thus:

"Before he left me, Lawrence dropped a bit of information which is more enlightening as to the Arab problem than many volumes of Blue Books or White Papers. "The main trouble is," he said, "there have been too many cooks out there and between them they have certainly spoiled the broth. From the beginning of the war and down to the present time, the Intelligence section of the Indian government has been paying the Wahabite Emir (Ibn Saud) one thousand pounds a month to make war on King Hussein of Mecca, our ally; and at the same time our War Office has been paying Hussein about the same sum to harass the Wahabites [that is, the Saudi Arabs, now top dogs in the Arab world]. I wonder if the French are prepared to continue these subsidies. It really doesn't make much difference; in any case there will be hell to pay, and that will continue until we get together and honour our war-time pledges.

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<sup>1</sup> Lawrence, T.E., *Seven Pillars of Wisdom*, Introductory Chapter.

"Mind you, I don't say we have deceived them intentionally, but we have reached the same result by not letting our right hand know what the left hand was doing."<sup>1</sup>

### Amir Faisal Returns Empty-Handed from Paris

Frustrated and disappointed in the failure of his diplomatic efforts to secure the promised independent Arab State, Amir Faisal returned to Syria (which then comprised of present-day Syria, Lebanon, Jordan, Israel, the occupied territories and the Western Iraq). Before leaving Paris for Syria, Amir Faisal submitted a final memorandum to the Peace Conference, which was summarized by Mr. Bonsal as follows:

"If the views of the radical Zionists, as presented to the Ten, should prevail, the result will be ferment, chronic unrest, and sooner or later civil war in Palestine. But I hope I will not be misunderstood. I assert that we Arabs have none of the racial or religious animosity against the Jews which unfortunately prevail in many other regions of the world. I assert that with the Jews who have been seated for some generations in Palestine our relations are excellent. But the new arrivals exhibit very different qualities from those "old settlers," as we call them, with whom we have been able to live and even co-operate on friendly terms. For want of a better word I must say that the new colonists almost without exception have come in an imperialistic spirit. They say that too long we have been in control of their homeland taken from them by brute force in the dark ages, but that now under the new world order we must clear out; and if we

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<sup>1</sup> Bonsal, Stephen, *Suitors and Suppliants: The Little Nations at Versailles*, p. 70.



are wise we should do so peaceably without making any resistance to what is the fiat of the civilized world.”<sup>1</sup>

On reaching Syria, Amir Faisal was proclaimed King of the Arab Kingdom of Syria by the Syrian National Congress government, which, however, did not last long.

### **Jewish Strategy and Influence to Establish a Jewish State in Palestine**

While Allies rejected the genuine claims of the Arabs, who had fought on their side, they bent over backward to accommodate and acquiesce to the claims and demands of the Jews. In fact, even before the commencement of the Paris Peace Conference, Jews gathered in Paris from all over the world – Russia, Eastern Europe, France – but particularly from England and the United States of America. From England, the Joint Foreign Committee of the Board of Deputies of British Jews, and the Anglo-Jewish Association conjointly sent a delegation comprising of Sir Stuart M. Samuel, Claude G. Montefiore, H.S.Q. Henriques, Joseph Pbag, and Lucien Wolf (Secretary). From the United States came the most impressive delegation comprising of Rabbi Stephen Wise, Felix Frankfurter, Oscar Strauss, Supreme Court Justice Louis Brandeis, Walter Lippman, the historian Simon Dubnow, Judge Julian Mack of Philadelphia, the delegation of ten Jews from the American Jewish Congress, formed in 1918 specifically for the occasion of Paris Peace Conference. These delegates were well-prepared and pervasive; they had gathered to safeguard the Jewish interests. It may sound strange that Jews should have interests to safeguard in the Peace Conference when they had not taken any part in the World War I as formal belligerents. But they were

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<sup>1</sup> Bonsal, Stephen, *Suitors and Suppliants: The Little Nations at Versailles*, p. 76.

there. These Jewish interests involved essentially three things:

1. Establishment of League of Nations as the first step towards establishment of a world government.
2. Recognition of Jewish "minority rights" in Eastern European countries.
3. Creation of a British mandate in Palestine to ensure establishment of a Jewish State there.

Before the inauguration of the Conference, Rabbi Stephen Wise of New York had a meeting with Colonel House of the American Delegation, Mr. Balfour, British Foreign Secretary and M. Tardieu of the French Delegation and wrote out a statement in which he said, among other things:

"Great Britain should be given, and, I believe, will be given, the Mandatory of Trusteeship over Palestine; which trusteeship Great Britain, I have reason for saying, will not accept save by the common consent of such disinterested peoples as our own. Great Britain's trusteeship over a Jewish Palestine will be because of the summons, or mandate, of the League of Nations; and for the sake of the Jewish people and the Jewish Commonwealth which they are in time to realize.

"In all this," said Dr. Wise, "it is no secret that the President, Colonel House and Secretary Lansing have long watched with friendly interest the development of the Zionist movement. In this they have represented the judgment of the American people, including a vast majority of American Jews, and they will interpret that judgment with generosity and vision.

"It is safe to forecast that France, as admirable in peace as glorious in war, will assent to the decision

of the League of Nations, which will give the mandate for Palestine to Great Britain, as Great Britain and America will assent to France becoming the Mandatory over neighbouring Syria."<sup>1</sup>

### **Jews Submit Memorandum at the Paris Peace Conference**

On April 14, 1919, the Jewish Delegation submitted the following Statement of Policy pertaining to establishment of a Jewish homeland in Palestine (approved by the Board of Deputies of British Jews on March 22, 1919, and by the Council of the Anglo-Jewish Association on March 30) to the Peace Conference in Paris:

"The Joint Foreign Committee approve the Declaration of His Majesty's Government on the Palestine Question contained in a letter addressed to Lord Rothschild by the Secretary of State for Foreign Affairs under date of November 2nd, 1917, it being understood that nothing in that letter shall be held to imply that Jews constitute a separate political nationality all over the world or that Jewish citizens of countries outside Palestine owe political allegiance to the Government of that country. The Joint Foreign Committee are of opinion that, in regard to any Organic Statute or Constitution which the Peace Conference or the new Suzerain of Palestine may frame for the Government of that country, the following points should be urged on behalf of the Anglo-Jewish community:

1. That the sovereignty of Palestine be vested in Great Britain with a Mandate to carry out the Declaration of November 2, 1917.

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<sup>1</sup> Thomson, Charles T., *"The Peace Conference Day by Day,"* p. 73-74 (New York, 1920).

2. That the boundaries of the new Palestine be so drawn as to afford room and favourable conditions for a large settlement of Jews, care being taken to safeguard the vested interests and rights of the existing non-Jewish population.
3. That the political, economic and moral organisation of the country be such as to facilitate the increase and self-government of the Jewish population with a view to its eventual predominance in the government of the State, in accordance with the principles of democracy.
4. That for the whole population of Palestine there shall be complete religious equality.
5. That there shall be the fullest equality of political and economic rights for the members of all races and religious communities.
6. That the Hebrew language be recognised and employed as an official language of the country.
7. That the Jewish Sabbath and Holy days be recognised as legal days of rest for Jews, and that Jews observing them be not constrained to abstain from work on the Holy days of other religious communities.
8. That the Central Authority of the Jewish population be empowered to enact and administer a system of education for the Jews of Palestine with Hebrew as the medium of instruction, subject to the right of any school not in receipt of public funds to decline the system.
9. That the control of the Jewish Holy Places in Palestine be reserved to the Jews on the same footing as the Christian and Mahommedan Holy places are controlled by their respective religious communities.

"With regard to the administrative machinery of the "National Home" and its relations to the Sovereign Power, the Joint Committee have no detailed proposals to make at this moment. They deprecate, however, any permanent scheme of external Jewish control or interference such as might impair the growth of a healthy system of local self-government."<sup>1</sup>

To exert more pressure on the Peace Conference, on July 3, 1919, a petition signed by 77,039 Jews of Britain was submitted to the Conference by the English Zionist Federation, urging "the Peace Conference to make such provisions regarding Palestine as shall secure to the Jewish people the fullest rights and the opportunity to reconstitute Palestine as its National Home" in the light of the Balfour declaration.<sup>2</sup>

In response to the aforesaid petition, Mr. Balfour of the British Delegation to the Conference assured the English Zionist Federation in his letter dated July 30, 1919, that "when the settlement of Palestine comes to be made the observations that you have brought to my notice will receive the most careful attention of His Majesty's Government."<sup>3</sup>

Thus, it can be seen that the Allies were very sympathetic to the cause and interests of the Jews and were ready to render all help to the Jews in achieving their objectives, whereas they were never sincere in fulfilling the promises and agreements made with the Arabs, although these Arabs had shed their blood and wealth for the cause of the Allies whereas the Jews had done nothing whatsoever. Commenting on this perfidious act and

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<sup>1</sup>*The Peace Conference Paris, 1919: Report of the Delegation of Jews...* (London, 1920) p. 112-113.

<sup>2</sup>*Ibid*, p. 115.

<sup>3</sup>*Ibid*, p. 115-116.

hypocrisy of Britain, Sir Gilbert Clayton who was the Chief Political Advisor to Gen. Sir Allenby, Commander of the Egypt Expeditionary Force, says:

"We are committed to three distinct policies in Syria and Palestine:-

1. We are bound by the principles of the Anglo-French Agreement of 1916, wherein we renounced any claim to predominant influence in Syria.
2. Our agreements with King Hussein ... have pledged us to support the establishment of an Arab state, or confederation of states, from which we cannot exclude the purely Arab portions of Syria and Palestine.
3. We have definitely given our support to the principle of a Jewish home in Palestine and, although the initial outlines of the Zionist programme have been greatly exceeded by the proposals now laid before the Peace Congress, we are still committed to a large measure of support to Zionism.

"The experience of the last few months has made it clear that these three policies are incompatible ... and that no compromise is possible which will be satisfactory to all three parties:

1. French domination in Syria is repudiated by the Arabs of Syria, except by the Maronite Christians and a small minority amongst other sections of the population.
2. The formation of a homogeneous Arab State is impracticable under the dual control of two Powers whose system and methods of administration are so widely different as those of France and England.

3. Zionism is increasingly unpopular both in Syria and Palestine where the somewhat exaggerated programme put forward recently by the Zionist leaders has seriously alarmed all sections of the non-Jewish majority. The difficulty of carrying out a Zionist policy in Palestine will be enhanced if Syria is handed over to France and Arab confidence in Great Britain undermined thereby.

“It is impossible to discharge our liabilities, and we are forced, therefore, to break, or modify, at least one of our agreements.”<sup>1</sup>

Hence, eventually they broke the agreements and promises made to the Arabs.

### **Rivalry between the Allies**

In the meantime, there began a series of mutual hatred and rivalry amongst the Allies (particularly between Britain and France) with regard to the division of the spoils of war pertaining to the Middle Eastern territories. According to the Sykes-Pico Agreement, the territory of Mosul in Iraq was to be given to France, but because of the presence of large deposits of oil in Mosul, Britain herself occupied it. Similarly, it was decided that Palestine would be considered an international territory and that only Haifa would be under the British government. However, the insurrection in Egypt forced the British government to strengthen her rule over the territories lying on the other side of the Suez Canal in order to safeguard its corridor to India, and if possible create another corridor from Haifa to Basra; to achieve this objective, the British government made a determination to occupy the entire territory of Palestine. On the other hand, the British government did

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<sup>1</sup> G.F. Clayton, Memorandum, 11<sup>th</sup> March, 1919; Lloyd George Papers F/205/3/9; Reproduced from *Wilson*, pp. 601-602.

not want France to occupy Syria and thought it ideal, in view of its own priorities and policies, to establish a national government there under its own influence and authority.

These disputes and rivalries continued between these two "friendly nations" (Britain and France) for nearly 18 months and no decision could be reached as regards to the division of the Middle Eastern territories, which were considered as spoils of war. When Britain and France realized that because of their dispute and rivalry, the Arab national movement was gaining momentum, they joined hands and got united against the Arabs in order to achieve their mutual goals and held a conference at San Remo, Italy, from April 19-26, 1920. Along with the Prime Ministers of Britain (David Lloyd George) and France (Alexandre Millerand), the Conference was attended by Prime Minister of Italy (Francesco Nitti), and Japan's Ambassador K. Matsui.

### **San Remo Agreement: Division and Colonization of the Middle East**

The Conference considered the question of division of Middle Eastern territories amongst Britain and France among several other questions. Finally, under the San Remo Agreement, signed on April 26, 1920, Britain was awarded the mandates in Palestine and Iraq, including Mosul, and France was awarded the mandates in Syria and Lebanon. Britain guaranteed France 25% of the oil production from Mosul, and France promised to ensure the delivery of oil to the Mediterranean. This division and occupation of the Arab territories was not any different from the division which is made by a group of dacoits after looting a household. But these "civilized dacoits of Europe" tried to give this division the hue of "truth" and "justice," and to deceive the world proclaimed that the League of Nations had given them the mandate to rule



these territories on its behalf until the political systems of these territories were developed enough to warrant independence and admission to the League of Nations. No League of Nations had the right to transfer people of one region to the dominion of another people like cattle and sheep, nor any meeting of the League of Nations had taken place to consider this issue and nor any decision had been taken by it to confer these mandates on Britain and France.<sup>1</sup>

This was against one of the 14 points of US President, Wilson, which says: "Peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game...".

### **Use of Barbaric Force and Atrocities Committed by Britain and France in Iraq and Syria**

Anyhow, according to this resolution, Syria came under the rule of France. Soon thereafter, the French army numbering 100,000, under the command of General Henri Gouraud, attacked the national Syrian government of King Faisal, and forced those very Arabs to surrender and subjugate themselves to the French rule whom the Europeans, particularly the British, had befriended just four years before and with whose help and sacrifices they had defeated the Turks and had conquered their lands, who were constantly being assured until the end of the past two years that they (the Allies) were fighting on their behalf just

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<sup>1</sup> It is to be noted that the Supreme Council of the Allies had already taken a decision about the mandates to be conferred on Britain and France on April 25, 1920, at the San Remo Conference without the approval of the League of Nations whose first meeting took place in Geneva on November 15, 1920. Hence, it is not that the League of Nations had requested Britain and France to take these "backward territories" under their protection and patronage, but it is that first Britain and France occupied these territories and, before the birth of the League of Nations, had got prepared a draft resolution of mandates in their favour and when, according to their plans, the League of Nations took birth, they got its signature on the resolution.

to liberate them from the yoke of the Turkish servitude and who were being regularly reassured and promised till the end of the War that they would have their own government in their own country. Finally, on July 26, 1920, King Faisal was expelled from Damascus to Daraa and from Daraa to Haifa on the orders of General Gouraud.<sup>1</sup>

On the other side, the people of Iraq, who had revolted soon after the announcement of British Mandate for Iraq, were crushed with excessive and barbaric force. The country where the "tyrannical" Turks had not stationed more than 14,000 troops ever, the "liberator" British Government had amassed more than 90,000 troops there. The country where the "tyrannical" Turks had not ever killed more than 200 Arabs per year, the "just and equitable" British in just one summer (of 1920) had killed 10,000 Arabs. And this the British Government did once they had obtained all the assistance and help from the Arabs in the war against the Turks on the declaration that "our armies do not come into your cities and lands as conquerors or enemies, but as liberators." Most barbaric and vicious methods were used to crush the Iraqi uprising for independence and suppress its people. In fact, the then British Colonial Secretary, Winston Churchill, was strongly in favour of using poisonous gases against the "uncivilized tribes" of Arabia. In the British War Office Minutes of May 12, 1919, it is shown Churchill arguing in favour of using poisonous chemical weapons thus:

"I do not understand this squeamishness about the use of gas. We have definitely adopted the position at the Peace Conference of arguing in favour of the retention of gas as a permanent method of warfare. It is sheer affectation to lacerate a man with the

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<sup>1</sup> Gouraud reportedly went to the tomb of Sultan Saladdin in Damascus, kicked it, and said: "Awake, Saladin. We have returned. My presence here consecrates victory of the Cross over the Crescent." [Quoted from Wikipedia.]

poisonous fragment of a bursting shell and to boggle at making his eyes water by means of lachrymatory gas. I am strongly in favour of using poisoned gas against uncivilised tribes. The moral effect should be so good that the loss of life should be reduced to a minimum. It is not necessary to use only the most deadly gasses: gasses can be used which cause great inconvenience and would spread a lively terror and yet would leave no serious permanent effects on most of those affected."

Mr. Jonathan Glancey, a Correspondent with *The Guardian* writing on April 19, 2003, about the ferocity with which the British Government used force on the Iraqi population to quell their revolt against its occupation in 1920, says:

"...Iraq is the product of a lying empire. The British carved it duplicitously from ancient history, thwarted Arab hopes, Ottoman loss, the dunes of Mesopotamia and the mountains of Kurdistan at the end of the First World War. Unsurprisingly, anarchy and insurrection were there from the start.

"The British responded with gas attacks by the army in the south, bombing by the fledgling RAF (Royal Air Force) in both north and south. When Iraqi tribes stood up for themselves, we unleashed the flying dogs of war to "police" them. Terror bombing, night bombing, heavy bombers, delayed action bombs (particularly lethal against children) were all developed during raids on mud, stone and reed villages during Britain's League of Nations' mandate. The mandate ended in 1932; the semi-colonial monarchy in 1958. But during the period of direct British rule, Iraq proved a useful testing ground for newly forged weapons of both limited and mass destruction, as well as new techniques for controlling imperial outposts and vassal states.

"...An uprising of more than 100,000 armed tribesmen against the British occupation swept through Iraq in the summer of 1920. In went the RAF. It flew missions totalling 4,008 hours, dropped 97 tons of bombs and fired 183,861 rounds for the loss of nine men killed, seven wounded and 11 aircraft destroyed behind rebel lines. The rebellion was thwarted, with nearly 9,000 Iraqis killed. Even so, concern was expressed in Westminster: the operation had cost more than the entire British-funded Arab rising against the Ottoman Empire in 1917-18.

"...Churchill [then British Colonial Secretary] was particularly keen on chemical weapons, suggesting they be used "against recalcitrant Arabs as an experiment". He dismissed objections as "unreasonable". "I am strongly in favour of using poisoned gas against uncivilised tribes – [to] spread a lively terror." In today's terms, "the Arab" needed to be shocked and awed. A good gassing might well do the job.

"... "The Arab and Kurd now know", reported Squadron Leader Harris after several such raids, "what real bombing means; within 45 minutes a full-sized village can be practically wiped out, and a third of its inhabitants killed or injured, by four or five machines which offer them no real target, no opportunity for glory as warriors, no effective means of escape."

"...One RAF officer, Air Commodore Lionel Charlton, resigned in 1924 when he visited a hospital after such a raid and faced armless and legless civilian victims. Others held less generous views of those under their control. "Woe betide any native [working for the RAF] who was caught in the act of thieving any article of clothing that may be

hanging out to dry", wrote Aircraftsman 2nd class, H. Howe, based at RAF Hunaidi, Baghdad. "It was the practice to take the offending native into the squadron gymnasium. Here he would be placed in the boxing ring, used as a punch bag by members of the boxing team, and after he had received severe punishment, and was in a very sorry condition, he would be expelled for good, minus his job."

Describing about the atrocities committed by the British Government in Iraq and the awkward position in which it had placed itself in Iraq, Col. T.E. Lawrence (also known as Lawrence of Arabia), wrote an article in *The Sunday Times* of August 22, 1920, which was captioned "*A Report on Mesopotamia by T.E. Lawrence,*" relevant portions of which are excerpted below:

"The people of England have been led in Mesopotamia [Iraq] into a trap from which it will be hard to escape with dignity and honour. They have been tricked into it by a steady withholding of information. The Baghdad communiqués are belated, insincere, incomplete. Things have been far worse than we have been told, our administration more bloody and inefficient than the public knows. It is a disgrace to our imperial record, and may soon be too inflamed for any ordinary cure. We are today not far from a disaster.

"...The Cabinet cannot disclaim all responsibility. They receive little more news than the public: they should have insisted on more, and better. They have sent draft after draft of reinforcements, without enquiry. When conditions became too bad to endure longer, they decided to send out as High Commissioner the original author of the present system [Sir Percy Cox], with a conciliatory message to the Arabs that his heart and policy have completely changed.

"...Yet our published policy has not changed, and does not need changing. It is that there has been a deplorable contrast between our profession and our practice. We said we went to Mesopotamia to defeat Turkey. We said we stayed to deliver the Arabs from the oppression of the Turkish Government, and to make available for the world its resources of corn and oil. We spent nearly a million men and nearly a thousand million of money to these ends. This year we are spending ninety-two thousand men and fifty millions of money on the same objects.

"Our government is worse than the old Turkish system. They kept fourteen thousand local conscripts embodied, and killed a yearly average of two hundred Arabs in maintaining peace. We keep ninety thousand men, with aeroplanes, armoured cars, gunboats, and armoured trains. We have killed about ten thousand Arabs in this rising, this summer.

"...We say we are in Mesopotamia to develop it for the benefit of the world. All experts say that the labour supply is the ruling factor in its development. How far will the killing of ten thousand villagers and towns people this summer hinder the production of wheat, cotton, and oil? How long will we permit millions of pounds, thousands of Imperial troops, and tens of thousands of Arabs to be sacrificed on behalf of colonial administration which can benefit nobody but its administrators?"

After crushing the Iraqi struggle for independence in the most barbaric and vicious manner, the British Government, to keep up the outward appearance of the sanctity of its pledges on the one hand, and on the other to pacify the British public which was unhappy over senseless annual expenditure of 100 million Pound being incurred in Iraq, thought it fit to establish a so-called national

government which, as against the assurances and declaration of General Maude, would act not according to the wishes of the people of Iraq but according to the desires and directives of the British Government.

To achieve this end and also solve other problems the British Government was facing in the Middle East at that time, the then British Colonial Secretary, Winston Churchill, called all the 40 British Military leaders and civil administrators serving in the Middle East to a conference in Cairo on March 12, 1921. This gathering, which Churchill rightly described as a gathering of "forty thieves," discussed the issues pertaining to Iraq, Palestine, Aden and the Persian Gulf. However, most of the decisions about the future of Iraq had already been taken in London and the Cairo Conference just rubber-stamped them. Accordingly, the British Government announced that it had decided to end its Mandate in Iraq and that the people of Iraq would have the right to choose their own king. But the people of Iraq were never given the occasion to choose their ruler and instead, against the wishes of the people of Iraq and as already decided by the British Government, installed Faisal bin Husain (who having been deprived of the throne in Syria by the French was desirous of acquiring some other throne) as the King of newly created Kingdom of Iraq, on the condition that he would work under the tutelage of the British Government. The people of Iraq were in no way reconciled with the reign of Faisal; but their protests were ignored and suppressed by force. The most influential leader of Iraq, Talib Pasha, who had rendered great services to Britain during the course of the War, was arrested and imprisoned in Sri Lanka, and to suppress the growing unrest and unhappiness over the issue, on August 23, 1922, Faisal was first crowned as King of the newly created Kingdom of Iraq and later a one-question plebiscite or referendum was carefully arranged showing 96% in favour, which was not really accurate, but was created by a British council of ministers who wanted to put Faisal in power.

After installing Faisal as the king of Iraq, Britain demanded the price for the throne of Iraq from Faisal; and what was that price? King Faisal was forced to sign a 20-year treaty of alliance and protection between Iraq and Britain on October 10, 1922, according to which Iraq came fully under the indirect rule and influence of Britain. The Treaty required the King to heed British advice on all matters affecting British interests and appoint British officials in specific Iraqi government posts. In return Britain was to provide military assistance and other aid to Iraq. However, the people of Iraq regarded this Treaty with disdain and the Constituent Assembly of Iraq ratified it only in 1924 when the British High Commissioner to Iraq, Sir Percy Cox (the de-facto ruler of Iraq), threatened to suspend the constitution drafted by the Constituent Assembly. Furthermore, the British Government invented a very strange method of obtaining this ratification; the treaty was presented in the Constituent Assembly in the middle of the night and its members were awakened from their sleep and forcibly brought in by the police to the Constituent Assembly, they were forced to vote in favour of the Treaty and then it was announced that the Constituent Assembly had ratified the Treaty.



**CHAPTER VII****CAUSES FOR THE FALL OF THE  
TURKISH EMPIRE  
AND RISE OF THE STATE OF  
TURKEY AFTER  
THE FIRST WORLD WAR****Onset of Deterioration in the Empire**

Till the death of Suleiman the Magnificent in September 1566, the Turkish Empire was ruled by the Sultans who took active and personal interest in the governance of the Empire and were in constant touch with the pulse of the people. However, after the death of Suleiman the Magnificent, although the Turkish Empire was still the most powerful state in the world both in wealth and military capabilities, it began to show signs of decline and decay. The causes for this decline were both external and internal. Externally the rise and growth of Russia and a strong leadership in Hungary, Poland and Austria are the most important causes which resulted in the narrowing of the Turkish borders. But these external causes would not have harmed the Empire, if internally there had been no deterioration in the Turkish community itself which was gradually sapping its old vigour and energy. Sultan Suleiman was succeeded by a series of weak, despotic and vicious sultans who, unlike their predecessors had no interest in the day-to-day administration of their vast kingdom and neglected to keep a vigil over the government functionaries and bureaucracy which led to widespread

corruption, misadministration and oppression. They began living a secluded and luxurious life in their palaces handing over the reins of power to their Grand Vizirs and other public functionaries.

Further, as in other departments of the Empire, the Turkish army had become corrupt and had lost most of its old martial character and was led by inefficient officers appointed not on the basis of merit but in consideration of bribes which resulted in the setting in of gradual deterioration in every regiment. Moreover, the Turkish troops were not equipped with more modern weapons as the other European States had done. Although Sultan Murad III (1574-1595) and Sultan Murad IV (1623-1640) tried their best to stem the rot and were even successful to a great extent in their efforts, they were again succeeded by weak and effeminate Sultans who left the administration of the Empire in the hands of their Grand Vizirs. Although some of these Grand Vizirs were very capable and sincere, they were unable to check the decline of the Empire in spite of their best efforts:

During the reign of Sultan Mustafa II (1648-1687), the Empire lost Buda, Belgrade, Bosnia, Dalmatia, and Peloponnesus. However, in 1689, a new Grand Vizir from the famous Albanian Koprili family (whose members had previously served the Empire very ably), Koprulu Fazil Mustafa Pasha was appointed by Sultan Suleiman II (1687-1691) who not only ushered in reformation within the Turkish Empire, but drove back the Christians and retook Belgrade and other territories and pushed forward the Turkish frontiers. After his death in 1691 in the battle of Slankamen, two other members of his family took over as Grand Vizirs one after the other and served the Empire well and loyally; for fifty long years they acted as an anchor to hold the drifting Empire.

## **Decline of the Military Power**

In 1695, Sultan Mustafa II (1695-1703) tried to revive the old Turkish military power and glory. In 1697, he led an armed expedition against Austria, but was thoroughly defeated in the Battle of Zenta by Prince Eugene. "At this juncture, England, in the person of Lord Paget, her Ambassador at the Porte, offered her mediation, which was accepted. The peace of Carlowitz, a notable landmark in Turkish history, was the result. Here for the first time Russian and Turkish envoys met in a European congress, and Turkey admitted once for all the principle of intervention by disinterested Powers. By this treaty (1699) Austria kept Transylvania and Hungary north of the Marosch and west of the Theiss, with most of Slavonia; Poland recovered Podolia and Kaminiac; Venice retained Dalmatia and the Morea or Peloponnesus; Russia made an armistice which afterwards was changed into a peace. Seventeen years later, after a fresh outbreak of hostilities, Prince Eugene took Belgrade, and by the Peace of Passarowitz (1718), in which England again played the part of mediator, Austria obtained possession of the rest of Hungary, and the Turkish frontier on the north was drawn on very nearly the same line which obtained until the Treaty of Berlin. Henceforward the Ottoman Empire ceased to hold the position of a dangerous military power: its armies were never again a menace to Christendom. Its prestige was gone; instead of perpetually threatening its neighbours on the north, it had to exert its utmost strength and diplomatic ingenuity to restrain the aggrandizing policy of Austria and Russia. Turkey was now to become important only from a diplomatic point of view."<sup>1</sup>

Sultan Selim III (1789-1807) and Sultan Mahmud II (1808-39) struggled hard to stem this decay by ushering in reorganization and reformation in the Empire, but the rebellion of the Empire's Christian Balkan nations, the

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<sup>1</sup> Lane-Poole, Stanley; *Turkey*, p. 241-242, New York/London, 1899.

vassal states and the mutiny of the Janissaries (who were hostile to reforms) failed to achieve any desired results. Moreover, the Europeans, majority of whom were Christians, never reconciled with the incursion and conquest of Balkan Christian Kingdoms, particularly destruction of the Christian Byzantine Empire and conquest of Constantinople by the Turks who were chiefly Muslims and were considered the enemies of Christendom. As long as the Turkish Empire maintained her military superstructure, she remained a force to reckon with. With the undermining and weakening of her military superstructure, the Turkish Empire became a declining and decaying power from 18<sup>th</sup> Century onward.

### **The "Sickman of Europe"**

While the Turkish power was in decline, the European powers (Britain, France, Russia, Germany and Italy) were gaining an upper hand with rapid industrialization and modernization of their military forces. They had sensed the decaying power of the Turkish Empire and called it the "Sickman of Europe" and were waiting for its eventual demise in order to carve up the Empire between them. But none was ready to take the first step to strangle the "Sickman" at his death bed or allow any other to take that final step; everyone was keeping a watchful eye on the other so that no one power could gain an advantage at the expense of the others and upset the political balance in Europe.

### **Russia's Ambitions and Conquests**

In the meantime, Russia, which was rapidly growing more and more powerful, started to manifest her old ambition to obliterate the Turkish Empire, because "in Turkey Russia had special interests. Not only was she bent upon the control of the Black Sea and the Straits that she might command a passage to the Mediterranean, but she

looked upon herself as the historical successor of that Byzantine Empire which had once shared with Rome the rule of the civilized world. Her Tsar was patron of the Greek Church, to which most of the Christian subjects of the Porte [Government of Turkish Empire] belonged. It was his political mission to place the Cross upon St. Sophia, to restore a degraded capital to its former dignity; Constantinople should grow great again as Tsargrad, and the Byzantine Emperors, protectors of the Orthodox Church, heads of the Eastern European world, should find a historical reincarnation in the Tsar of all the Russias, who had inherited their blood and their policy."<sup>1</sup>

Hence, intermittent battles were waged and various ensuing peace treaties were signed between Russia and the Turkish Empire during the beginning and middle of the 18<sup>th</sup> Century. Under the 1774 Treaty of Kujuk-Kainardji, Russia acquired control of the north shore of the Black Sea, mouths of the rivers Don and Dnieper and pushed back the Turkish Empire to the frontier of the River Bug; she also acquired trading rights in the Turkish waters, in the Black Sea and the lower regions of the River Danube. Further, "the Crimean Khanate and the Danubian principalities were made practically independent, and while resigning her conquests Russia retained the strong fortresses on the Euxine and Sea of Azov. The Treaty of Kaynarji (Kainardji) was a definite step towards that dissolution of the Turkish Empire which has long been the dream of the Slavs (Russians). One of the Empress's (i.e. Catherine II) grandchildren was named Constantine, and a gate at Moscow was designated 'The Way to Constantinople,' as expressive of her faith in Russian destiny."<sup>2</sup>

But the Treaty of Kaynarji (Kainardji) did not stop the hostilities between Russia and the Turkish Empire; the two

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<sup>1</sup> Ketelbey, C.D.M., *A History of Modern Times from 1789*, p. 205-206, Oxford University Press, Bombay, (1965).

<sup>2</sup> Lane-Poole, Stanley; *Turkey*, p. 254-255, New York/London, 1899.

states again clashed between 1787 and 1792. In 1788, in alliance with Austria, Russia declared war against Turkey. But this campaign failed to achieve the desired results for Russia, as Austria was forced to withdraw from the campaign in 1791 and Russia was compelled by the war with Sweden and stirrings in Poland to make peace with Turkish Empire in 1792. Nevertheless, Russia secured Crimea and advanced her frontiers to Dniester. Russia made another attempt to attack and conquer more Turkish territories and under the ensuing 1812 Peace Treaty of Bucharest was able to get hold of her territory to the River Pruth.

### **The Turkish Empire Loses more Territories**

In the 19<sup>th</sup> Century A.D., the Turkish Empire was not only under Russian attack, but simultaneously had to face rebellion in the Balkans and Greece, where powerful national movements had been growing. It was a great surprise that the Greeks rose against the Turkish Empire, because "in many ways the Greeks had been treated with toleration and favour among the subject races of the Porte (Turkish Empire). They had been given high administrative posts in the Turkish Foreign Office and in the government of dependencies; they had largely manned and partly commanded the Turkish navy, and no impediment had been offered to their commercial prosperity. They had enjoyed, especially on the coasts and in the islands of the Aegean, a practical autonomy, subject only to the payment of tribute; and had been allowed a religious toleration that might have been envied by the Catholics of Ireland or the Protestants of Austria."<sup>1</sup> Anyhow, the Greek uprising was about to be crushed when in 1827 Russia, France and Britain sent a joint Note to the Turkish Empire demanding armistice and offering mediation. Eventually, Greece won her

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<sup>1</sup> Ketelbey, C.D.M., *A History of Modern Times from 1789*, p. 193-194, Oxford University Press, Bombay, (1965).

independence in 1832; Serbia gained it in 1868 after decades of resistance and rebellion; the tiny kingdom of Montenegro followed suit in 1878; and Bulgaria formally broke away in 1908.

### **Degeneration of Economy and Economic Subjugation**

Along with the decline on the political front, the economy of the Empire was also degenerating. Traditionally, the economy of the Empire depended on the booty it gained in the wars. But when the Empire reached its maximum extent and the weaker Sultans were not interested in taking up military campaigns against foreign states anymore, this major source of income got dried up. Meanwhile, the European countries were gaining an upper hand over the Turkish Empire politically, militarily, and economically. They were developing and setting up industries and infrastructure for the manufacture of not only modern weaponry but also consumer goods. Moreover, England, Spain and France were exploring and conquering the New World (the Americas) and bringing into their countries vast stocks of gold and silver thus strengthening their economies. Because of the political and economic weakness of the Turkish Empire, the European States, particularly France, was able to obtain economic and political capitulations (agreements) and concessions which gave the right to the French and English citizens to travel and trade in any part of the Empire and set up industries sounding a death-knell to the local artisans and tradesmen. In addition to the economic concessions, such agreements also affected the sovereignty of the Turkish government. For example, one such agreement gave France full jurisdiction not only over its own citizens residing or trading inside the Empire but also over all the Roman Catholic citizens of the Empire, which meant that the Turkish government had no authority to enforce its laws on any of those persons even if they were within its borders.

Such capitulations of the 17<sup>th</sup> and the 18<sup>th</sup> Centuries not only made the Turkish Empire practically subservient to the European States, but were one of the major reasons for its decline and decay.

### **Steps to Usher in Reformatations**

Realising the catastrophic state of affairs of the Empire, Sultan Selim III (1789-1807) decided to usher in reforms in the Empire. He created a new European-style infantry, brought in reforms and efficiency in revenue collection, tried to stem the abuses of the local notables, gave many privileges to merchants in order to improve trade and commerce, and most importantly set up permanent embassies in European capitals. However, he was unable to neutralize his opponents, both civil and military, and eventually he was overthrown by the army. He was also troubled by external instabilities and internal monetary and economic problems.

Sultan Mahmud II (1808-39) ascended the throne after Sultan Selim III and continued with the reforms initiated by his predecessor. First, he eliminated the warlords in all the provinces of the Empire and brought them under his authority either by military campaigns or through patronage. When the Janissaries showed indiscipline and unwillingness to fight and revolted, he crushed their revolt and disbanded them, and in their place formed a well-trained, well-equipped and disciplined army. Conscription was introduced and old military academies were upgraded and new ones founded. Industries under the patronage of the Government were set up to manufacture munitions and other products. Reforms were introduced in every department which transformed the entire government. After the death of Sultan Mahmud, his son and successor Sultan Abdul Majid I (1839-1861) continued with the reforms and reorganization of the Empire initiated by his



father. He forged alliances with England and France to fight the Russians in the Crimean War.

### **Anti-Islam Characteristics of the Reformations**

However, most of these reforms were against the tenets of Islam. Since its inception the law of the land in the Turkish Empire was based on Islamic Shariah and it not only served its subjects well – both Muslims and non-Muslims – but helped the Empire acquire its power and glory. But during the decadency of the Empire, particularly in the 19<sup>th</sup> Century A.D., the sultans and some of the Turkish elites, particularly those who were very much impressed and influenced by the French Revolution and who had studied in French universities, instead of introspecting about the weaknesses and evils that had crept in them and their system of governance, began to blame strict adherence to Islam and its laws as the main cause for their decline and assumed that they could also again become powerful and compete with their European counterparts by emulating their culture, way of life and their laws. Influenced by the European thought that religion was an impediment in the progress of a nation and that it was necessary to separate religion from the State, the Turks wrongly perceived that Islam and its laws were the main cause for their decline and began to replace the Islamic laws and way of life by European laws and way of life. Hence, Sultan Abdul Majid organized the financial system according to the French model; abolished the Islamic civil and criminal laws and replaced them with French laws; began appointing European judges; established modern universities and academies; abolished *Jiziya*; decriminalized homo-sexuality; and abolished Islamic attire like robes and turbans and encouraged adoption of European attires. These were all superficial reforms. Change of dress codes and abolition of Islamic laws, which indeed never form an impediment to progress

and development, do not usher in progress. The reason for the progress and success of the Europeans was not their culture, their dress code and such other superficial things, but their hard work, scientific temperament, improved and aggressive methods of trade and commerce and large scale industrialization. Instead of emulating these traits, the Turkish elite began imitating those European features which had never been the contributing factors for the tremendous success of the European States. Hence, the reforms carried out by Sultan Abdul Majid and his predecessors could not stop the decay and degeneration of the Turkish Empire and with the passage of time the Empire was forced to capitulate more and more and surrender to the diktats of the European powers. The superficiality of the reforms and the lack of interest to make any changes in the style of their functioning can be gauged from the instance of Sultan Abdul Majid constructing a lavish palace when the Empire was going through financial crises. He built the Dolmabache Palace, the first European-style palace in Constantinople, between 1843 and 1856, at a cost of five million Ottoman Gold Pounds, the equivalent of 35 tons of gold; 14 ton of gold was used just to adorn the interior ceiling of the palace alone.

However, the reforms did make some improvements in the fields of agriculture, trade and manufacture of local products like carpets, etc., which helped improve the economic conditions of the people to some extent.

His successor, Abdul Aziz I (1861-1876) continued with the reforms. He concentrated on modernizing the Turkish Navy and made it the third largest navy in the world after the navies of England and France; to accomplish this task he had to spend large sums of money which brought the Empire to the brink of bankruptcy. Moreover, he was fond of building new lavish palaces which also caused a burden on the treasury. All these, and some other factors, added to the woes of the Empire, and its

people; the Sultan became very unpopular and hence was deposed by his ministers, and Murad V was made the Sultan. During the reign of Sultan Abdul Aziz a constitution had also been drafted and adopted.

Sultan Murad V reigned only for a short period of 93 days (30 May 1876 to 31 August 1876). He was highly impressed and influenced by the French culture. He tried to introduce and implement democratic reforms in the Empire which was vehemently opposed. He was eventually deposed and was succeeded by his brother Abdul Hamid II (1876-1909).

### **Re-organization of the Educational System on the French Model**

During this period, education system was also reorganized on the French model. Although the elementary Quranic schools and higher religious schools were retained on the insistence of the Islamic scholars, but soon such secondary government schools and colleges were established on French model where students from the elementary Quranic schools were absorbed and imparted modern education. The schools were thrown open to the public. The European-style education resulted in the spread of liberalism, nationalism, and materialism, which were diametrically opposed to Islamic ideology and way of life.

### **Rise of "Young Turks"**

Sultan Abdul Hamid II was an autocratic ruler. He abrogated the constitution in 1878 just two years after its promulgation in 1876. People were unhappy and agitated with the state of affairs of the Empire which culminated in the revolution of July 1908.

"It [the revolution] was organized by a group of 'Young Turks' called the Committee of Union and Progress. For many years, a reforming party had

been in existence within the Ottoman Empire, consisting of Turks mostly educated in the West, who were desirous of rejuvenating the decaying Turkish state, and of reorganizing it along Western lines. Their inspirations was twofold, partly democratic – they put forward familiar demands for a constitution, a parliament, freedom of speech and worship – and largely nationalist. They were bent upon Turkey's taking her place as a great empire among the progressive nations of the world, and above all upon her freeing herself from the tutelage of foreign Powers.

"The 'Young Turk' propaganda had been spread by means of secret societies, and had made particular headway in the army. On July 23, the Committee of Union and Progress proclaimed at Salonika the Constitution of 1876, which Abdul Hamid had issued soon after his accession to the throne and had abrogated two years later. The 2<sup>nd</sup> and 3<sup>rd</sup> Army Corps threatened to march on Constantinople if the Sultan refused to endorse the action of the revolutionaries. Abdul Hamid, however, immediately yielded ...He reissued the Constitution, summoned a Parliament, proclaimed the personal liberty and religious equality of all his subjects, abolished the Press censorship, and dismissed his army of 40,000 spies. A few months later Abdul Hamid prepared to wipe out all his concessions and bring about a counter-revolution by a *coup d'etat*. In May 1909, therefore, the 'Young Turk' troops marched into Constantinople, declared Abdul Hamid deposed, sent him into closely guarded seclusion, and proclaimed his brother, Muhammad V, Sultan of Turkey."<sup>1</sup>

<sup>1</sup> Ketelbey, C.D.M., *A History of Modern Times from 1789*, p. 333-334, Oxford University Press, Bombay, (1965).

## **Loss of More Territories**

On October 5, 1908, Prince Ferdinand of Bulgaria, taking advantage of the difficult and uncertain situation in Constantinople (Istanbul) and fearing that a rejuvenated Turkish Empire under the Young Turks might strengthen her hold on Bulgaria, threw off the sovereignty of the Turkish Empire and declared Bulgaria an independent kingdom and proclaimed himself as Tsar of Bulgaria. The Sultan was furious, but on the intervention of the Powers finally consented for monetary compensation, and in April 1909 the Turkish Parliament recognized Bulgaria as an independent kingdom. Similarly, on October 7, 1908, Austria announced her annexation of Bosnia and the Herzegovina which was under her administration. As a sort of compensation to this annexation, Austria withdrew her troops stationed in Sanjak of Novibazar and also paid an indemnity to the Turkish Empire. Sensing the weakness of the decaying Turkish Empire and to fulfill her strong desire to acquire colonies in North Africa and the Mediterranean, Italy declared war on the Turkish Empire in September 1911 and attacked Libya and captured Tripoli in October. By November most of the major Libyan cities were under her occupation. Italian navy also attacked and bombarded the fortifications guarding the entrance to Dardanelles in the Southern Turkish Straits and occupied Rhodes and the Dodecanese Archipelago. However, the Turkish Empire refused to recognize these occupations and make any concessions and the war dragged on through 1912 until a new danger arose from the Balkans and forced the Empire to accept the Peace Treaty of Lausanne in October 1912 under which Tripoli was ceded to Italy.

## **The First Balkan War: Loss of European Territories**

The new danger was the union of the four Christian States known as the Balkan League comprising of Greece, Serbia, Montenegro, and Bulgaria with the ostensible

reason of bettering the lot of Macedonian Christians, but actually to seize as much European territories of the Turkish Empire as possible and to take revenge on their ancient and considerably weakened enemy. On the refusal of the Turkish Empire to carry out more reforms in Macedonia, the Balkan League declared war in the beginning of October 1912 and they considered it as a Holy Crusade from which they hoped to gain territorial aggrandizement too. This war is known as the First Balkan War.

The Balkan League assaulted the Turkish Empire on four sides. The Bulgarians invaded Thrace and won the battles of Kirk-Kilisseh and Lule Burgas and besieged Adrianople driving back the Turks towards Constantinople. The Serbians crossed into Nevibazar and defeated the Turkish army at the battle of Kumonov. They captured Uskub, advanced into Monastir and into Albania and seized the Adriatic port of Durazzo. Montenegro also invaded Albania. Greece invaded Thessaly and captured Salonika. With her navy, Greek also blockaded the Turkish ports and captured numerous Aegean islands.

However, at the beginning of December, the Powers imposed an armistice and a peace conference was convened in London. The Turkish Empire had been overwhelmingly defeated in the war and she had lost all her European territories except the four cities of Constantinople, Adrianople, Janina, and Scutari in Albania. At the London peace conference the issue that was discussed was not restoration of the occupied territories to the Turkish Empire, but whether she should be allowed to retain the four cities still in her possession. Hence, it was proposed that the Empire should surrender Adrianople and could retain the other three cities, which aroused furious indignation of the Young Turks and the armistice was terminated. In the beginning of February 1912 war was resumed which proved even more disastrous to the Empire.

Adrianople was captured by Bulgaria and Serbia, Janina fell to the Greeks, and Scutari in Albania was captured by the Montenegrins and Serbs. These losses again forced the Empire to seek peace and a peace treaty was negotiated in London in May 1913, according to which all the Turkish "territory outside a line drawn between Midia, on the Black Sea, and Enos, on the Aegean, and running south of Adrianople, was to be ceded to the Balkan allies, who were to settle its disposition. Albania was set up as an autonomous state under the Prince of Wied. Crete was at last allowed to unite with Greece."<sup>1</sup> For obvious reasons, the fate of Constantinople was postponed, because every European Power was interested in it and hence it was allowed to remain the Capital of the Turkish Empire.

### The Second Balkan War

After the peace treaty, disputes and quarrels arouse between the Balkan League over the division of the spoils of the war. The main dispute centred on Macedonia which was equally claimed by Greece, Serbia and Bulgaria. The dispute became irreconcilable and at the end of June 1913 the Second Balkan War broke out between Bulgaria on the one side and Serbia, Montenegro, Greece and Rumania on the other. Bulgaria, outnumbered and surrounded by all sides, was thoroughly defeated. The Turkish Empire seized the opportunity and also declared war on Bulgaria and recaptured Adrianople. At the instance of Austria, a peace treaty was negotiated and finalized in Bucharest in August 1913, according to which Bulgaria was forced to surrender Silistria and a large part of the Dobrudja to Rumania; large sections of territory in Macedonia to Greece, Serbia and Montenegro; and Adrianople and part of Thrace to Turkey. The two Balkan wars resulted in the practical extinction of the Turkish Empire in Europe; she could retain only

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<sup>1</sup> Ketelbey, C.D.M., *A History of Modern Times from 1789*, p. 339, Oxford University Press, Bombay, (1965).

Constantinople, Adrianople, the two straits of the Bosphorus and the Dardanelles, and the territory between them.

### **The First World War: Turkish Empire Allies with Germany**

As stated above, the CUP Government of Young Turks was not able to stem the decline of the Turkish Empire and had lost most of her European territories to the Balkan States. "While in power, the Young Turks carried out administrative reforms, especially of provincial administration, that led to more centralization. They were also the first Ottoman reformers to promote industrialization. In addition, the programs of the Young Turk regime effectuated greater secularization of the legal system and provided for the education of women and better state-operated primary schools. Such positive developments in domestic affairs, however, were largely overshadowed by the disastrous consequences of the regime's foreign policy decisions. An overly hasty appraisal of Germany's military capability by the Young Turk leaders led them to break neutrality and enter World War I (1914-18) on the side of the Central Powers."<sup>1</sup>

Many members of the CUP, including military officers, were against the decision of the CUP cabinet to enter World War I on the side of Germany. Among such members was Mustafa Kemal Pasha who was a military officer of considerable repute. He predicted Germany's defeat in an international conflict. However, when the War broke out, he served Turkey loyally. He particularly distinguished himself while commanding the 19<sup>th</sup> Division in the campaign of Gallipoli where he repulsed the attack of the Allies to take Istanbul by force. He was the only

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<sup>1</sup> Encyclopaedia Britannica, *Young Turks*.



Turkish military officer to defeat the Russians on the Eastern Front.

### **Disastrous Outcome of Turkish Campaign**

The Turkish Empire entered World War I along with Germany and Austria-Hungary (called the Central Powers) in order to regain the territories lost by her to Italy and the Balkan States and to ward off the Russian attacks on its territories. After initial successes in her campaign, the Turkish Empire faced almost simultaneous collapse at the Macedonian and the Palestinian fronts. The collapse of the Macedonian front because of the revolt and desertion of the Bulgarian troops in the face of the Allied attack, left the European part of the Turkish Empire, including the Dardanelles and the capital Istanbul, open to attack and the Turks had no means to defend this section of the front effectively as the entire front was being manned only by five weak Turkish divisions. On the Palestinian front, the Turkish troops had to beat a hasty retreat in the face of the attacks of General Allenby's forces losing two-thirds of its strength. However, the real cause for this collapse was that the Turkish Empire, by mid-1918, was totally exhausted militarily, economically, financially and morally, and could no longer sustain an industrialized war and adequately support its forces with arms, munitions and food supplies; she could not match the modern weaponry of the Allied forces with its outdated and outmoded arms and ammunition. In fact, the Turkish Empire did not have any industrial infrastructure to produce modern weaponry and her army was equipped mostly with German and Austro-Hungarian weapons.

In the meantime, Sultan Muhammad V died on July 3, 1918, and his brother, Wahiduddin, assumed power as Sultan Muhammad VI on July 4, 1918.

### **Collapse of Turkish Forces and Negotiations for Peace**

The collapse of the Turkish forces convinced the CUP Turkish cabinet that the war was lost and on October 5, 1918 it decided to sue for armistice and sought the help of Americans through the good offices of Spain. When there was no response from the Americans and the British and French troops kept advancing steadily in Thrace, the Young Turk cabinet resigned and the new cabinet, headed by one of the top and highly respected military officers, Marshal Ahmet Izzet Pasha, made another attempt to open negotiations with the Allies and sent General Townshend (who was a prisoner of war of the Turkish government) to meet British Admiral Somerset Arthur Gough-Calthorpe, Commander of the Mediterranean Station of the Royal Navy, whose squadron was at anchor in the harbour of Mudros on the Greek island of Lemnos. On October 23, 1918, Admiral Calthorpe informed the Turkish Government that he had been empowered to negotiate on behalf of the Allies. The next day, the Turkish delegation consisting of Lieutenant Colonel Rechad Hikmat Sadullah (Chief of Staff of the 8th Army) and Hüseyin Rauf Bey (Navy Minister and head of the delegation) left for Mudros, where they arrived on the 26th.

### **Armistice of Mudros: Dismemberment of the Turkish Empire**

The negotiations took place aboard Admiral Calthorpe's flag-ship HMS Agamemnon. Admiral Calthorpe made it very clear at the very outset of the negotiations that he had already received a fully worked-out set of conditions agreed by the Allied governments and that no substantial alterations would be acceptable. In spite of this stand, the negotiations lasted four days as the Turkish delegation tried their best to mitigate some of the toughest conditions laid down by the Allies, and when failed to achieve their objective, finally decided to accept

the 25-point armistice text without any major alterations and the armistice was signed on October 30, 1918, which is known as Armistice of Mudros. Although Admiral Calthorpe declared the public position of the Allies as that of not dismantling the Turkish Government or placing it under military occupation by occupying Constantinople, it was their prime objective from the very beginning of the World War to dismantle the Turkish government and partition the Empire among themselves. The terms and conditions of the Mudros Armistice and subsequent treaties and actions of the Allies prove this point. According to the terms of the Mudros Armistice:

“The Turkish Empire was to open the Straits of Dardanelles and Bosphorus and allow occupation of the forts on the Straits by the Allies; to handover unconditionally to the Allies all the prisoners of war and interned Armenians; immediate demobilization of the Turkish army, except for such troops as are required for the surveillance of the frontiers and for the maintenance of internal order; surrender of all war vessels in Turkish waters or in waters occupied by Turkey; the Allies to have the right to occupy any strategic points in the event of any situation arising which threatens the security of the Allies; immediate withdrawal of the Turkish troops from the north-west Persia, trans-Caucasia and Cilicia; surrender of all garrisons in Hijaz, Assir, Yemen, Syria and Mesopotamia to the nearest Allied commander; surrender of all ports occupied in Tripolitania and Cyrenaica, including Misurata, to the nearest Allied garrison; Turkish prisoners to be kept at the disposal of the Allied Powers; in case of disorder in the six Armenian vilayets, the Allies reserve to themselves the right to occupy any part of them; hostilities between the Allies and Turkey to cease from noon, local time, on Thursday, 31st October, 1918.”

The Turkish Government was worried about the possible abuse of Articles VII and XXIV of the Armistice. Article VII specified that "the Allies shall have the right to occupy any strategic points in the event of any situation arising which threatens the security of the Allies," while Article XXIV stated that "in case of disorder in the six Armenian Vilayets, the Allies reserve to themselves the right to occupy any part of them." The Turkish Government feared that these two Articles would open the door wide open for attempts by Greek and Armenian nationalists to provoke Allied interference.

Holding the Young Turks responsible for the defeat in the World War I, Sultan Muhammad VI dissolved the Parliament and assumed complete authority. In order to crush the Young Turks, he started court martial proceedings against Enver Pasha, Talat Pasha and other CUP leaders in January 1919, who fled to Germany. To ensure the continuation of his rule, the Sultan had no alternative but to cooperate with the Allies who had assumed control of the government.

### **Occupation of Constantinople and Other Cities by the Allies**

Contrary to the assurances of Admiral Calthorpe, just 12 days after the signing of the Mudros Armistice, on November 13, 1918, a French Brigade entered Constantinople (Istanbul) and began occupying it and its surrounding territories, followed by the fleets of Britain, France, Italy and Greece who deployed soldiers on the ground the next day. In the following months these troops spread all over the Empire and began occupying important towns and cities. On November 14, a joint French and Greek force occupied the outskirts of Constantinople and the town of Uzunkopru in Eastern Thrace. On December 1, the British troops based in Syria occupied the south-central city of Kilis. Beginning in December, the French troops

began to successfully occupy the cities of Antakya, Mersin, Tarsus, Ceyhan, Adana, Osmaniye, Islahiye, and other Turkish territories. On February 8, 1919, the French General Franchet d'Esperey entered Istanbul (Constantinople) on a white horse, emulating Sultan Muhammad the Conqueror's entrance in 1453 but signifying that Ottoman sovereignty over the imperial city was over.

### **Greek Occupation of Smyrna and Massacre of Turks**

As part of their policy to completely annihilate the Turkish Empire which was the avowed intention of the Allies, Greece was allowed to occupy Smyrna (modern Izmir) on 6<sup>th</sup> May 1919. "This area might have been held to be assigned to Italy under the St. Jean de Maurienne Agreement. But the consent of Russia was necessary to the validity of this instrument and, as it had never been given, the agreement lapsed. On the 3rd and 4th February M. Venizelos appearing before the 'Ten' definitely claimed the Smyrna area. In the Greek Territorial Commission, the French and British supported the Greek claim to Smyrna, while the Americans denied the Greeks any claim to the sovereignty of any part of Asia Minor. The Italians were hostile, and practically withdrew from the Commission. Shortly afterwards the Italian Delegation left Paris in consequence of President Wilson's attitude over Fiume (24th April). This was the opportunity of M. Venizelos and he used it with the greatest ability. Unknown apparently to the American expert advisers, unknown naturally to the Italians, the 'Big Three', as they now were, in deep secrecy not only authorized but invited Venizelos to occupy Smyrna with Greek troops. This decision appears to have been taken between the 5th and the 11th May, and it was carried into effect on the 15th May with the support of British, French, and American warships. It resulted at once

in horrible atrocities and massacres of the Turks by the Greeks.”<sup>1</sup>

This occupation provoked strong resistance of the Turks and protests from Italy. Further, in March 1920, Greece occupied Eastern Thrace with the consent of the Allies.

### **Peace Treaty of Sevres: Division of the Turkish Empire**

The Armistice of Mudros led to the negotiations of Peace Treaty of Sevres between the Allies and the Turkish Empire. It took nearly 15 months to draw up the treaty after the Armistice of Mudros. The negotiations started in the Paris Peace Conference, continued at the Conference of London, became more tangible in the San Remo Conference and finally the terms of the Treaty were settled in Sevres. The Treaty was more harsher than the Treaty of Versailles signed between the Allies and Germany after the Paris Peace Conference, and it practically strangled the “Sickman of Europe” (that is how the Europeans referred to the weakened Turkish Empire) at his deathbed. The Treaty proposed to partition the Turkish Empire and leave only a small territory of Anatolia for the Turks.

According to the terms of the Treaty of Sevres, the Kingdom of Hejaz was given formal international recognition as an independent kingdom. With Mecca and Medina as its most important cities, the Kingdom comprised of 100,000 square miles with a total population of 750,000. “The boundaries of Turkey were drawn so as to exclude her from control of any other Arabian States or of Syria, Palestine, and Mesopotamia, and Turkey also renounced in favour of the Principal Allied Powers any

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<sup>1</sup> Temperley, Harold William Vazeille, *A History of the Peace Conference of Paris*, Vol. VI, p. 25-26 (London, 1924)

rights over territory outside Europe that lay beyond her new frontiers (Art. 132)."<sup>1</sup>

In accordance with the Treaty (and as already agreed upon earlier in the secret Sykes-Picot Agreement of May 15 & 16, 1916) Britain took effective possession and control of Palestine, Mesopotamia (Iraq) and two ports in Syria; France took over Syria, Lebanon and adjoining territories in and around Adana, Diyarbakir and Sivas in southern Anatolia. Britain was also given generous oil concessions in Iraq through the British-controlled Turkish Petroleum Company, later renamed Iraq Petroleum Company. Italy took possession of the Vilayats of Antalya, Konya, and Afyon.

The navigation of the Straits, including the Dardanelles, the Sea of Marmora and the Bosphorus, was agreed to be open in future, both in peace and war, to every vessel of commerce or of war and to military and commercial aircraft, without distinction of flag. It was further declared and agreed that "these waters shall not be subject to blockade, nor shall any belligerent right be exercised nor any act of hostility be committed within them, unless in pursuance of a decision of the Council of the League of Nations." Further, the effective control over the Straits was taken away from the Turks and was given to a "Commission of the Straits" comprising of representatives from United States of American, the British Empire, Italy, France, Japan, Russia (each having two votes), Greece, Romania, Bulgaria and Turkey (with one vote each).

Smyrna and Ionian hinterland were placed under Greek administration for five years, at the end of which a plebiscite was to be held to decide their fate. Turkey was also forced to cede Imbros and Tenedos and recognize

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<sup>1</sup> *Ibid*, p.30.

Greek sovereignty in Lemnos, Samothrace, Mytilene, Chios, Samos and Nikaria.

A sovereign state of Armenia was carved out comprising of the Vilayats of Trabzon, Erzurum, and Van.

Although an independent Kurdistan was proposed to be carved out of the Turkish Empire comprising of predominantly Kurdish areas lying east of the Euphrates, south of the southern boundary of Armenia and north of the frontier of Turkey with Syria and Mesopotamia (Iraq), it never materialized.

Thus the Allies were fully implementing the terms of division of Turkish Empire set in the Secret Treaties and contained in their own secret ambitions.

### **“Societies for Defence of Rights”: Resistance Movements**

In contrast to the effeminate and submissive attitude of the Turkish Sultan and his government towards the occupation and proposed division of the Empire by the Allies under the terms of Mudros Armistice, the Turkish people, particularly those living in Anatolia, greatly resented the occupation of their country by the Allies and in the beginning of 1919 began to organize resistance movements consisting of local councils and partisan fighting units. These units, known as “Societies for Defence of Rights” were equipped by the supplies and armaments which the CUP leaders Enver Pasha and Talat Pasha were able to ship out from Istanbul before they fled the country. The said Societies commenced guerilla activities under the supervision of Karakol, a National Guard unit raised by the CUP just before the end of the War. Karakol was also instrumental in smuggling out important CUP leaders out of Istanbul.



## Mustafa Kemal Pasha and Amasya Declaration

When Mustafa Kemal arrived in Istanbul on the orders of the Sultan in June 1918, he was greatly pained to see his country occupied by the Allied forces and was determined to oust them. An opportunity presented itself to him in May 1919 when, according to the terms of the Mudros Armistice, he was given the assignment of disbanding the Turkish troops stationed in Eastern Anatolia by the Sultan. He was given the title of the Inspector of the 3<sup>rd</sup> Army with extensive authority. At the same time Mustafa Kemal was also contacted by the Karakol group to assume its leadership. Hence, Mustafa Kemal landed at Samsun on the Black Sea coast of Anatolia on May 19, 1919. Ignoring the Sultan's orders, Mustafa Kemal proceeded inland to Amasya where he contacted all the local nationalist groups in Eastern Anatolia. In particular, he forged good working relationship with Brigadier Kazim Pasha, commander of the 9<sup>th</sup> Army based in Erzurum. On June 21, 1919, in consultation with Kazim Pasha, Mustafa Kemal and his two staff officers, Husein Rauf Bey and Refet Bey, composed and distributed a memorandum to all the nationalist groups in the Eastern Anatolia. This memorandum known as Amasya Declaration, among other things, asserted that:

- The unity of the motherland and national independence were in danger;
- The Istanbul government was unable to carry out its responsibilities;
- It was only through a national effort and determination that independence of the country could be won;
- It was necessary to establish a National Committee, free from all external influences and control, that would review the national situation and inform the world about the desire of the Turkish people for justice;

- It had been decided to hold immediately a national congress in Sivas, the most secure place in Anatolia;
- Three representatives from each province should be sent immediately to the Sivas Congress;
- To be well prepared for every eventuality, the subject should be treated as a national secret; and
- A national congress of the Eastern Provinces would be held soon in Erzurum.

Suspicious of Mustafa Kemal's activities, the Sultan recalled him to Istanbul. But Mustafa Kemal, fearing for his safety, did not go to Istanbul. Consequently, he was stripped of all his authority which had no bearing on him as Kazim Pasha extended to him support of his 9<sup>th</sup> Army.

### National Pact (*Misak-e-Milli*)

As planned, a congress was held in Erzurum from July 23 to August 17, 1919. At the end of the congress, the delegates drafted and passed a document known as National Pact (*Misak-e-Milli*) which is as follows:

"The Members of the Ottoman Chamber of Deputies recognize and affirm that the independence of the State and the future of the Nation can be assured by complete respect for the following principles, which represent the maximum of sacrifice which can be undertaken in order to achieve a just and lasting peace, and that the continued existence of a stable Ottoman Sultanate and society is impossible outside of the said principles:

"Article 1: Inasmuch as it is necessary that the destinies of the portions of the Turkish Empire which are populated exclusively by an Arab majority, and which on the conclusion of the

armistice of the 30th of October, 1918, were in the occupation of enemy forces, should be determined in accordance with the votes which shall be freely given by the inhabitants, whole of those parts whether within or outside the said armistice-line, which are inhabited by an Ottoman Moslem majority, united in religion, in race and in aim, imbued with sentiments of mutual respect for each other and of sacrifice, and wholly respectful of each other's racial rights and surrounding conditions, form a whole which does not admit of division for any reason in truth or in ordinance.

**“Article 2:** We accept that, in the case of the three Sanjaks which united themselves by a general vote to the mother country when they first were free, recourse should again be had, if necessary to a free popular vote.

**“Article 3:** The determination of the juridical status of Western Thrace also, which has been made dependent on the Turkish peace, must be effected in accordance with the votes which shall be given by the inhabitants in complete freedom.

**“Article 4:** The security of the city of Constantinople which is the seat of the Caliphate of Islam, the capital of the Sultanate, and the headquarters of the Ottoman Government, and of the Sea of Marmora must be protected from every danger. Provided this principle is maintained, whatever decision may be arrived at jointly by us and all other Governments concerned, regarding the opening of the Bosphorus to the commerce and traffic of the world, is valid.

**“Article 5:** The rights of minorities as defined in the treaties concluded between the Entente Powers and their enemies and certain of their associates shall be confirmed and assured by us, in reliance on

the belief that the Moslem minorities in neighboring countries also will have the benefit of the same rights.

**“Article 6:** It is a fundamental condition of our life and continued existence that we, like every country should enjoy complete independence and liberty in the matter of assuring the means of our development, in order that our national and economic development should be rendered possible and that it should be possible to conduct affairs in the form of a more up-to-date regular administration.

“For this reason we are opposed to restrictions inimical to our development in political, judicial, financial, and other matters.

“The conditions of settlement of our proved debts shall likewise not be contrary to these principles.”

### **Setting up of a Provisional Government**

The Erzurum congress also revoked the capitulations (agreements entered into with the European Powers granting special status to Christian minority of the Turkish Empire), created a provisional government and set up a steering committee which elected Mustafa Kemal as its head.

As decided earlier and to extend the National Pact to the entire country, a national congress was held in Sivas from September 4-11, 1919, which ratified the National Pact. The congress also resolved to publish a newspaper called *Irade-i-Milliye* (The National Will) to convey their views, policy and program to the Turkish people and to the world. In December 1919, Mustafa Kemal moved the headquarters of his movement to Ankara to have a better access to Istanbul.

Meanwhile in Istanbul, when the people came to know about the harsh terms of the Treaty of Sevres (which somehow had been leaked) and invasion and capture of Smyrna and adjoining territories by Greece, public agitation and demonstrations erupted not only against the Treaty, the interference and occupation of Turkish territories by the Allies and the Greek invasion, but in support of the nationalist movement. Inflow of thousands of Muslim refugees from Smyrna and the Balkans into Istanbul and their plight further infuriated the population.

In order to assert the authority and claim legitimacy of the government in Istanbul against the growing power of the nationalist movement, the Grand Vezir Ali Raza Pasha, conducted parliamentary elections in December 1919 in which nationalist sympathizers won a majority of the seats. Mustafa Kemal urged that the new parliamentary sessions be convened in Ankara, but most of the parliamentarian disagreed and the parliament opened in Istanbul in January 1920. Contrary to the expectations of the Grand Vezir, the new Parliament, was not free to transact business independently and its decisions always required the approval and signature of the British officer commanding the British battalion stationed in Istanbul along with Grand Vezir's signature. Only those laws could be passed which were acceptable or ordered by the British.

### **Effective Occupation of Istanbul by the British Army**

In February 1920, the new Parliament adopted the National Pact passed at the Sivas congress. Sensing the growing influence and power of the Turkish Nationalist, the British government decided to effectively occupy Istanbul. On the night of March 15, 1920, the British army began to occupy key government buildings and arrest the Turkish parliamentarians who were nationalists. Many were arrested and sent to prison in Malta and many either went into hiding or escaped to Ankara to join forces with

Mustafa Kemal. The Parliament prorogued itself on April 2 and the conservatives under the Grand Vezir, Damad Ferid Pasha, took over the government. On the behest of the British Government, Ferid Pasha denounced the nationalists as false representatives of the nation, and obtained a *fatwa* (religious decree) from Sheikh-ul-Islam pronouncing the nationalist as enemies of Islam and making their death a duty of every Muslim.

In May, Mustafa Kemal and his prominent associates were tried in absentia and sentenced to death. To counter the effects of this Fatwa, Mustafa Kemal obtained a counter-Fatwa from the Mufti of Ankara who declared the Capital and the Sultan captive of the Allies and the nationalists' goal was to free the Capital and the Sultan from its enemies. At the same time Mustafa Kemal issued a declaration that the only legal government was the Representative Committee in Ankara and that all civilian and military officials were to obey it rather than the government in Istanbul.

### **Constitution of a New Parliament in Ankara**

In the new parliamentary elections ordered by Mustafa Kemal 190 members were elected around the country. Together with the 92 parliamentarians who had reached Ankara after escaping the British dragnet in Istanbul, they constituted a new parliament on April 23, 1920, and named it Grand National Assembly (*Buyuk Millet Meclisi*) and elected Mustafa Kemal as its first President and Ismat Inonu as the Chief of the General Staff. By May 3, 1920, a Turkish Provisional Government was also in place.

### **Rejection of the Treaty of Sevres by the Nationalist and War of Independence**

In June 1920, the British Government handed over the Treaty of Sevres to the Sultan which he signed on August

10, 1920. According to this Treaty, the Turkish Empire was reduced to a small principality occupying the north-western Asia Minor with Constantinople (Istanbul) as its capital. The Turkish Empire lost all its Arab lands and they all came under either British or French mandate. Anatolia was divided into several new states and spheres of influence under the control of the Allies. Italy was awarded south-western Anatolia; Cilicia and the city of Adana were given to France. Greece was allowed to occupy western and north-western Anatolia and all of Thrace. The Straits – Bosphorus and Dardanelles, – were placed under international control. The six eastern provinces of Anatolia were added on to an independent Armenia.

“Not only was the Treaty completely unacceptable to the nationalists, but by the time it was signed, even some of the parties to its provisions realized it would be impossible and undesirable to enforce. After negotiations with the Bolshevik government in Russia broke down, Turkish nationalist armies under Kazim Pasha advanced from Erzurum to Sarikamis at the end of September 1920. This advance, and the Bolshevik coup against the Armenian government in Yerevan, finished the possibility of an independent Armenia in eastern Anatolia. France and Italy had already begun seeking an understanding with the nationalists. British public opinion refused to consider military action against the nationalists in order to impose the peace terms. The exception, it quickly became apparent, were the Greeks, whose Prime Minister Venizelos persuaded the British to allow them to enforce the treaty.

“Twice in the first four months of 1921, Greek armies advanced toward the critically important railroad junction of Eskisehir, on the direct route to

Ankara on north-west Anatolia. On the first occasion, on January 10, nationalist armies led by Ismet Bey [later known as Ismet Inonu] defeated the Greeks and halted their offensive at Inonu, just west of Eskisehir. During these four months, the international situation shifted slightly in favour of the nationalists. Venizelos lost an election in Athens and fell from power, and Damad Ferid Pasha was forced to resign. A conference called by the British in London to begin revising the peace treaty quickly broke up without much progress when the Greeks refused to cede territory in Anatolia. The Greeks renewed hostilities, but on April 7 were stopped once again at Inonu by Ismet Bey. Both the French and the Italians, however, concluded separate arrangements with the nationalists, agreeing within a few days of each other in March 1921 to withdraw from their designated spheres of influence in Anatolia in return for future economic concessions. The negotiations with Russia bore fruit at length in a treaty of friendship with the Bolsheviks.

"These successes bought precious time for the nationalists, who also were engaged in critical discussions of the nature of their regime. The Ankara Parliament passed, after considerable debate and disagreement, a Law on Fundamental Organizations in January 1921, the first article of which declared, 'sovereignty belongs without reservation or condition to the nation.' The rebel regime, it asserted, 'rests on the principle that the people personally and effectively directs its own destinies.' And the Assembly took full legislative and executive authority in its own hands, declaring itself the national parliament, 'the only true representative of the people.'



"The Turkish people now faced a defining moment, if they were in fact as well as in word to direct their own destiny. The Greek army mounted another offensive in the summer of 1921. This time, the Greeks succeeded in capturing the important towns of Afyon-Karahisar and Kutahya, and finally Eskisehir. As the Ankara government prepared to flee, it granted extraordinary authority to Mustafa Kemal, who assumed personal command of the army for three months. In a bloody two-week long battle fought in August and September 1921 on the Sakarya River fifty miles south-west of Ankara, the nationalist forces led by Mustafa Kemal won the war. Greek forces continued to occupy western Anatolia, including Eskisehir, for another year, until they were defeated by Mustafa Kemal at Afyon-Karahisar on 22 August 1922 and again outside Izmir a week later. As the Greek armies withdrew from Izmir, much of the city burned. An armistice was signed on 11 October 1922 at Mudanya, on the southern coast of the Sea of Marmara.

"A month later, the peace conference met at Lausanne, Switzerland. Ismet Bey, the hero of Inonu, led the Turkish delegation and proved to be an effective spokesman for the nationalists, stubbornly insisting on the full ramifications of their victory. The Lausanne treaty, finally concluded in July 1923, affirmed the Turkish nationalist military victory. The Straits remained demilitarized and internationalized, under the jurisdiction of an international Straits Commission, but the Turkish nationalists regained eastern Thrace and all of Anatolia. The treaty provided for a compulsory exchange of populations between Greece and Turkey. Although Turkey agreed to accept about two-thirds of the Ottoman debt, the Capitulations were gone forever, and of the defeated forces of the

First World War, Turkey alone paid no war reparations.

“Although they had lost the First World War, their organization and their loyalty they had built for the concept of the nation enabled the Young Turks in the end to reverse the verdict of the war and the peace settlement of Sevres. Under the leadership of Mustafa Kemal Pasha, the Turks won Turkish sovereignty over Turkish territory.”<sup>1</sup>

If only the Arab Muslims had also stood their ground and had resisted the occupation of their lands by the Christians and Jews in the guise of mandates, as the Turkish Muslims had done and regained their lands, they could have also established a strong and united Arab State based on Islamic ideology, instead of contending to be divided into smaller states on the faulty ideology of nationalism dominated and governed by the Western powers. It is a tragedy that even after a century of the First World War, the Arab Muslims have not learnt their lesson and still meekly submit to the diktats of the West. The European powers were successful in creating a rift between the Turkish Muslims and the Arab Muslims of the Turkish Empire on the basis of race and region. But when the Arabs succumbed to the ruse and revolted against their Turkish Muslim brethren, they could not retain their Arab identity either and were further divided into different nationalities based on geographical divisions affected by the European Powers; now they are first Syrians, Iraqis, Kurds, Saudis, Kuwaitis, Jordanians, Palestinians, Lebanese, Qataris, Egyptians, Libyans, Yemenis, Moroccans &c. and then Arabs and Muslims. The only uniting power that united them into one strong nation was Islam and when they discarded it for nationalities based on race and region they are a scattered lot and their strength has been reduced to a bundle of straw.

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<sup>1</sup>Howard, Douglas Arthur, *The History of Turkey*, p. 88-90, (London, 2001).

**CHAPTER VIII****HEAVY DAMAGES AND  
REPARATIONS IMPOSED  
ON GERMANY UNDER THE PARIS  
PEACE TREATY**

One of the main causes for the Second World War was the imposition of tough sanctions against Germany in the Paris Peace Conference. The objective of these tough sanctions was to dismember Germany and cripple it both politically and economically, so that she could not pose any danger to other countries.

Since France wanted to permanently dismember the West Bank of Rhine from the mainland Germany it got imposed such tough terms and conditions in the Peace Treaty and got levied such heavy war reparations and damages on Germany that it was practically impossible for Germany to honour them and get back the West Bank of the Rhine in 15 years. In addition to Article 428 of the Peace Treaty under which the German territory situated to the west of the Rhine together with the bridgeheads was to be occupied by the Allied and Associated troops for a period of fifteen (15) years from the coming into force of the Treaty as a guarantee for the execution of the terms and conditions of the Treaty, France got inserted Article 429, the concluding part of which could guarantee continued occupation of the German territories even after successful execution of the Treaty by Germany; the concluding part of this Article says:

"If at that date the guarantees against unprovoked aggression by Germany are not considered sufficient by the Allied and Associated Governments, the evacuation of the occupying troops may be delayed to the extent regarded as necessary for the purpose of obtaining the required guarantees."

Under the Treaty, the French received back Alsace-Lorraine free of all public debts (Art. 55); they acquired without payment of compensation all property and estates belonging to the German Empire or to individual German States (Art. 56) as well as all the Imperial Railways (Art. 67) together with all the bridges over the Rhine (Art. 66). (The capital invested in the railways was estimated in 1911 at 839 million marks, which included a sum of 260 million marks paid by the German Government to the private French company who owned the railways in 1871.)<sup>1</sup> The restoration of Alsace-Lorraine gave France a vigorous hard-working and increasing population of nearly 2 million, which more than balanced her total loss during the war.<sup>2</sup>

Altogether the Peace Treaty deprived Germany of around 13.5% of its 1914 territory (some seven million people) and all of its overseas possessions. In addition to the territories of Alsace-Lorraine and the Left Bank of the Rhine, the following territories were taken away from Germany and given to various other countries:

- Belgium was given sovereignty over the whole of the contested territory of Moresnet (called Moresnet Neutre), the territory of Prussian Moresnet, and the whole of Kreise (District/County) Eupen and

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<sup>1</sup>A *History of the Peace Conference of Paris*, Vol. II, Edited by Temperley, H.W.V., (London, 1920) p. 168-169.

<sup>2</sup>*Source Records of the Great War*, Vol. VII, Edited by Charles F. Horne, *National Alumni* 1923.

Malmedy, under Articles 32, 33 and 34 of the Peace Treaty.

- Under Article 45, as compensation for the destruction of the coal-mines in the north of France and as part payment towards the total reparation due from Germany for the damage resulting from the war, Germany was made to cede to France in full and absolute possession, with exclusive rights of exploitation, unencumbered and free from all debts and charges of any kind, the coal mines situated in the Saar Basin for a period of 15 years; the details are described in Articles 48, 49, 50 and Annexe thereto.
- Under Article 81, Germany was made to recognize the complete independence of the Czecho-Slovak State which had already been formed and whose frontiers had already been determined by the Allied and Associated Powers and the other interested States; this included the autonomous territory of the Ruthenians to the south of the Carpathians. Under Article 83, Germany was also made to renounce in favour of the Czecho-Slovak State all rights and title over the portion of Silesian territory as described therein; this territory was rich in deposits of coal.
- Article 87 confirmed the action already taken by the Allied and Associated Powers in establishing an independent Polish State comprising of the Polish territory under the occupation of Germany and made her to recognize the complete independence of Poland, and renounce in her favour all rights and title over the territory described in detail in the said Article. It also specified that the boundaries of Poland not laid down in the Treaty would be subsequently determined by the Principal Allied and Associated Powers. As regards the territory of

Upper Silesia, it was decided, under Article 88, to leave its fate to the result of a plebiscite to be conducted by an International Commission comprising of four members from United States, Britain, France and Italy.

Germany strongly objected to the aforesaid Article and wrote to say:

“With a view to the re-establishment of the Polish State we must renounce indisputably German territory – nearly the whole of the Province of West Prussia, which is preponderantly German; of Pomerania; Danzig, which is German to the core; we must let that ancient Hanse town be transformed into a free State under Polish suzerainty.”<sup>1</sup>

Further, to place more financial burden on Germany, under Article 325 of the Peace Treaty she was ordered to pay enormous amount of money to the Allied and Associated Powers, which finally, the Reparation Commission fixed at 226 billion gold Marks; however, in 1921, this amount was reduced to 132 billion. Even with this reduction the liability of Germany was huge.

Under Annex III to Article 236, Germany was made to recognize “the right of the Allied and Associated Powers to the replacement, ton for ton (gross tonnage) and class for class, of all merchant ships and fishing boats lost or damaged owing to the war.”

Under Annex IV to Article 236, Germany was ordered to supply to the Allied and Associated Governments “animals, machinery, equipment, tools and like articles of a commercial character, ... reconstruction materials (stones, bricks, refractory bricks, tiles, wood, window-glass, steel, lime, cement, etc.), machinery, heating apparatus, furniture and like articles of a commercial character which the said

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<sup>1</sup>*Source Records of the Great War, Vol. VII, Edited by Charles F. Horne, National Alumni 1923.*

Governments desire to have produced and manufactured in Germany and delivered to them to permit the restoration of the invaded areas."

Animals under this Article which Germany was ordered to supply to the Allied and Associated Governments, as per their lists, included: stallions, fillies, mares, bulls, milch cows, rams, sheep and goats.

Under Annex V to Article 236, Germany gave her accord and undertook for the delivery of coal and derivatives of coal to the undermentioned signatories of the Treaty:

- To France 7 million tons of coal per year for a period of ten years. In addition, Germany undertook "to deliver to France annually, for a period not exceeding ten years, an amount of coal equal to the difference between the annual production before the war of the coal mines of the Nord and Pas de Calais, destroyed as a result of the war, and the production of the mines of the same area during the years in question: such delivery not to exceed twenty million tons in any one year of the first five years, and eight million tons in any one year of the succeeding five years."
- To Belgium eight million tons of coal annually for ten years.
- To Italy the following quantities: July 1919 to June 1920: 4½ million tons; 1920-21: 6 million tons; 1921-22: 7½ million tons; 1922-23: 8 million tons; 1923-24 and each of the following 5 years: 8½ million tons; at least two-thirds of the actual deliveries to be land-borne.
- Under this Annex, Germany was also ordered to supply to France 35,000 tons of Benzol, 50,000 tons

of coal tar, and 30,000 tons of Sulphate of Ammonia.

- The harshness of these terms and conditions and the loss of German territories that they entailed and their economic repercussions on Germany are quite evident. Leader of the German Peace Delegation, Count von Brockdorff-Rantzau in May, 1919, while submitting his objections to these terms and conditions, among other things, wrote:

- "... Although the exaction of the cost of the war has been expressly renounced, yet Germany, thus cut in pieces and weakened, must declare herself ready in principle to bear all the war expenses of her enemies, which would exceed many times over the total amount of German State and private assets."

"... The sum to be paid is to be fixed by our enemies unilaterally, and to admit of subsequent modification and increase. No limit is fixed, save the capacity of the German people for payment, determined not by their standard of life, but solely by their capacity to meet the demands of their enemies by their labour. The German people would thus be condemned to perpetual slave labour. ... Thus must a whole people sign the decree for its proscription, nay, its own death sentence..."<sup>1</sup>

- From a reading of the Articles of the Peace Treaty, it is quite evident that the objective of France, which had suffered very heavy casualties during the war (1,071,000 killed and 314,000 missing out of a population of 40 million)<sup>[1]</sup> and heavy damage and destruction to its territory, buildings and infrastructure, was to take revenge upon Germany. Moreover, the national debt of France, which was

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<sup>1</sup>Source *Records of the Great War, Vol. VII*, Edited by Charles F. Horne, *National Alumni* 1923.



34,188 million Francs at the outbreak of World War I, had increased, by the end of 1918, to 147,472 million.<sup>[2]</sup> Therefore, the French Prime Minister Georges Clemenceau got imposed against Germany such terms and conditions in the Peace Treaty which deliberately meant to cripple forever the German nation militarily, economically and politically.

- Although controversial, it is often argued that the aforesaid punitive terms of the Treaty were the main cause for the rise of the Nazis in Germany, which in turn led to the outbreak of World War II.
- As rightly anticipated by France, Germany found it extremely difficult to pay the heavy reparation to the Allies, particularly to France. Moreover, some of the payments were to be made in the form of industrial raw materials. In view of the German industry not functioning to the fullest extent, it further curtailed the country's ability to make payments towards the reparation. It was also believed that Germany deliberately defaulted in fulfilling her obligations under the Peace Treaty to test the will of the Allies to enforce the Treaty. Anyhow, whatever may be the reasons, by late 1922 German defaults grew to such an extent that a crisis engulfed the Reparation Commission; the French and Belgian delegations urged the Commission to occupy the Ruhr valley in order to force Germany pay the reparation more regularly, while the British recommended lowering of the payments. In December 1922, when Germany defaulted deliberately on the deliveries of timber which she had in stock, the Reparation Commission declared Germany a defaulter. Further, the discord got worsened when in early January 1923, Germany defaulted on coal deliveries which was the 34<sup>th</sup> coal

default in the previous 36 months. The French Prime Minister, M. Poincare, was reluctant to order the military occupation of the Ruhr, and took this step only when the British rejected his proposals for non-military economic sanctions against Germany. Moreover, defaults in the supply of coal and payment of reparation money from Germany began to affect the French steel production, building up of her economy, and reconstruction of its ruined cities, villages, devastated industries and infrastructure. Hence, M. Poincare had no option but to order occupation of the Ruhr Valley on January 11, 1923, in order to extract the reparations from Germany. At the time of its occupation, the Ruhr Valley used to produce 68.9% of Germany's coal, and 66% of Germany's steel. The occupation of the Ruhr by France ended on August 25, 1925. Anyhow, the occupation of the Ruhr had a further devastating effect on the German economy which was already ravaged by hyperinflation.

## CHAPTER IX

Memorandum of Mr. Lloyd George, titled  
**"SOME CONSIDERATIONS FOR  
THE PEACE CONFERENCE  
BEFORE THEY FINALLY DRAFT  
THEIR TERMS"**

Dated March 25, 1919 (typewritten original)

*[Mr. Lloyd George, the British Prime Minister, at first, was not in favour of tough sanctions against Germany, as he felt that it would certainly lead to another war. That is the reason that he wrote the following letter for the consideration of the Paris Peace Conference. However, he never insisted upon its consideration and went along with the other nations when tough sanctions were imposed on Germany. This shows the hypocritical way in which the so-called statesmen of the world behaved and still behave in the field of national and international affairs and politics.]*

When nations are exhausted by wars in which they have put forth all their strength and which leave them tired, bleeding and broken, it is not difficult to patch up a peace that may last until the generation which experienced the horrors of the war has passed away. Pictures of heroism and triumph only tempt those who know nothing of the sufferings and terrors of war. It is therefore comparatively easy to patch up a peace which will last for 30 years.

What is difficult, however, is to draw up a peace which will not provoke a fresh struggle when those who have had practical experience of what war means have passed away. History has proved that a peace which has been hailed by a victorious nation as a triumph of diplomatic skill and statesmanship, even of moderation, in the long run has proved itself to be shortsighted and charged with danger to the victor. The Peace of 1871 was believed by Germany to ensure not only her security but her permanent supremacy. The facts have shown exactly the contrary. France itself has demonstrated that those who say you can make Germany so feeble that she will never be able to hit back are utterly wrong. Year by year France became numerically weaker in comparison with her victorious neighbour, but in reality she became ever more powerful. She kept watch on Europe; she made alliance with those whom Germany had wronged or menaced; she never ceased to warn the world of its danger and ultimately she was able to secure the overthrow of the far mightier power which had trampled so brutally upon her. You may strip Germany of her colonies, reduce her armaments to a mere police force and her navy to that of a fifth rate power; all the same in the end if she feels that she has been unjustly treated in the peace of 1919 she will find means of exacting retribution from her conquerors. The impression, the deep impression, made upon the human heart by four years of unexampled slaughter will disappear with the hearts upon which it has been marked by the terrible sword of the Great War. The maintenance of peace will then depend upon there being no causes of exasperation constantly stirring up the spirit of patriotism, of justice or of fair play to achieve redress. Our terms may be severe, they may be stern and even ruthless, but at the same time they can be so just that the country on which they are imposed will feel in its heart that it has no right to complain. But injustice, arrogance, displayed in the hour of triumph will never be forgotten or forgiven.

For these reasons I am, therefore, strongly averse to transferring more Germans from German rule to the rule of some other nation than can possibly be helped. I cannot conceive any greater cause of future war than that the German people, who have certainly proved themselves one of the most vigorous and powerful races in the world should be surrounded by a number of small states, many of them consisting of people who have never previously set up a stable government for themselves, but each of them containing large masses of Germans clamouring for reunion with their native land. The proposal of the Polish Commission that we should place 2,100,000 Germans under the control of a people which is of a different religion and which has never proved its capacity for stable self-government throughout its history must, in my judgment, lead sooner or later to a new war in the East of Europe. What I have said about the Germans is equally true of the Magyars. There will never be peace in South Eastern Europe if every little state now coming into being is to have a large Magyar Irredenta within its borders. I would therefore take as a guiding principle of the peace that as far as is humanly possible the different races should be allocated to their motherlands, and that this human criterion should have precedence over considerations of strategy or economics or communications which can usually be adjusted by other means. Secondly, I would say that the duration for the payments of reparation ought to disappear if possible with the generation which made the war.

But there is a consideration in favour of a long-sighted peace which influences me even more than the desire to leave no causes justifying a fresh outbreak 30 years hence. There is one element in the present condition of nations which differentiates it from the situation as it was in 1815. In the Napoleonic war the countries were equally exhausted but the revolutionary spirit had spent its force in the country of its birth and Germany had satisfied the legitimate popular demands for the time being by a series

of economic changes which were inspired by courage, foresight and high statesmanship. Even in Russia the Czar had effected great reforms which were probably at that time even too advanced for the half savage population. The situation is very different now. The revolution is still in its infancy. The extreme figures of the Terror are still in command in Russia. The whole of Europe is filled with the spirit of revolution. There is a deep sense not only of discontent, but of anger and revolt amongst the workmen against pre-war conditions. The whole existing order in its political, social and economic aspects is questioned by the masses of the population, from one end of Europe to the other. In some countries, like Germany and Russia, the unrest takes the form of open rebellion, in others, like France, Great Britain and Italy it takes the shape of strikes and of general disinclination to settle down to work, symptoms which are just as much concerned with the desire for political and social change as with wage demands.

Much of this unrest is healthy. We shall never make a lasting peace by attempting to restore the conditions of 1914. But there is a danger that we may throw the masses of the population throughout Europe into the arms of the extremists whose only idea for regenerating mankind is to destroy utterly the whole existing fabric of society. These men have triumphed in Russia. They have done so at a terrible price. Hundreds and thousands of the population have perished. The railways, the roads, the towns, the whole structural organization of Russia has been almost destroyed, but somehow or other they seem to have managed to keep their hold upon the masses of the Russian people, and what is much more significant, they have succeeded in creating a large army which is apparently well directed and well disciplined, and is, as to a great part of it, prepared to die for its ideals. In another year Russia, inspired by a new enthusiasm, may have recovered from her passion for peace and have at her command the only

army eager to fight, because it is the only army that believes that it has any cause to fight for.

The greatest danger that I see in the present situation is that Germany may throw in her lot with Bolshevism and place her resources, her brains, her vast organizing power at the disposal of the revolutionary fanatics whose dream it is to conquer the world for Bolshevism by force of arms. This danger is no mere chimera. The present government in Germany is weak; it has no prestige; its authority is challenged; it lingers merely because there is no alternative but the Spartacists, and Germany is not ready for Spartacism, as yet. But the argument which the Spartacists are using with great effect at this very time is that they alone can save Germany from the intolerable conditions which have been bequeathed her by the war. They offer to free the German people from indebtedness to the Allies and indebtedness to their own richer classes. They offer them complete control of their own affairs and the prospect of a new heaven and earth. It is true that the price will be heavy. There will be two or three years of anarchy, perhaps of bloodshed, but at the end the land will remain, the people will remain, the greater part of the houses and the factories will remain, and the railways and the roads will remain, and Germany, having thrown off her burdens, will be able to make a fresh start.

If Germany goes over to the Spartacists it is inevitable that she should throw in her lot with the Russian Bolsheviks. Once that happens all Eastern Europe will be swept into the orbit of the Bolshevik revolution and within a year we may witness the spectacle of nearly three hundred million people organized into a vast red army under German instructors and German generals equipped with German cannon and German machine guns and prepared for a renewal of the attack on Western Europe. This is a prospect which no one can face with equanimity. Yet the news which came from Hungary yesterday shows

only too clearly this danger is no fantasy. And what are the reasons alleged for this decision? They are mainly the belief that large numbers of Magyars are to be handed over to the control of others. If we are wise, we shall offer to Germany a peace, which, while just, will be preferable for all sensible men to the alternative of Bolshevism. I would, therefore, put it in the forefront of the peace that once she accepts our terms, especially reparation, we will open to her the raw materials and markets of the world on equal terms with ourselves, and will do everything possible to enable the German people to get upon their legs again. We cannot both cripple her and expect her to pay.

Finally, we must offer terms which a responsible Government in Germany can expect to be able to carry out. If we present terms to Germany which are unjust, or excessively onerous, no responsible Government will sign them; certainly the present weak administration will not. If it did, I am told that it would be swept away within 24 hours. Yet if we can find nobody in Germany who will put his hand to a peace treaty, what will be the position? A large army of occupation for an indefinite period is out of the question. Germany would not mind it. A very large number of people in that country would welcome it as it would be the only hope of preserving the existing order of things. The objection would not come from Germany, but from our own countries. Neither the British Empire nor America would agree to occupy Germany. France by itself could not bear the burden of occupation. We should therefore be driven back on the policy of blockading the country. That would inevitably mean Spartacism from the Urals to the Rhine, with its inevitable consequence of a huge Red Army attempting to cross the Rhine. As a matter of fact, I am doubtful whether public opinion would allow us deliberately to starve Germany. If the only difference between Germany and ourselves were between onerous terms and moderate terms, I very much doubt if public opinion would tolerate the deliberate condemnation of



millions of women and children to death by starvation. If so the Allies would have incurred the moral defeat of having attempted to impose terms on Germany which Germany had successfully resisted.

From every point of view, therefore, it seems to me that we ought to endeavour to draw up a peace settlement as if we were impartial arbiters, forgetful of the passions of the war. This settlement ought to have three ends in view. First of all it must do justice to the Allies, by taking into account Germany's responsibility for the origin of the war, and for the way in which it was fought. Secondly, it must be a settlement which a responsible German government can sign in the belief that it can fulfill the obligations it incurs. Thirdly, it must be a settlement which will contain in itself no provocations for future wars, and which will constitute an alternative to Bolshevism, because it will commend itself to all reasonable opinion as a fair settlement of the European problem.

II. It is not, however, enough to draw up a just and far-sighted peace with Germany. If we are to offer Europe an alternative to Bolshevism we must make the League of Nations into something which will be both a safeguard to those nations who are prepared for fair dealing with their neighbours, and a menace to those who would trespass on the rights of their neighbours, whether they are imperialist empires or imperialist Bolsheviks. An essential element, therefore, in the peace settlement is the constitution of the League of Nations as the effective guardian of international right and international liberty throughout the world. If this is to happen, the first thing to do is that the leading members of the League of Nations should arrive at an understanding between themselves in regard to armaments. To my mind it is idle to endeavour to impose a permanent limitation of armaments upon Germany unless we are prepared similarly to impose a limitation upon ourselves. I recognise that until Germany has settled down and given

practical proof that she has abandoned her imperialist ambitions, and until Russia has also given proof that she does not intend to embark upon a military crusade against her neighbours, it is essential that the leading members of the League of Nations should maintain considerable forces both by land and sea in order to preserve liberty in the world. But if they are to present a united front to the forces both of reaction and revolution, they must arrive at such an agreement in regard to armaments among themselves as would make it impossible for suspicion to arise between the members of the League of Nations in regard to their intentions towards one another. If the League is to do its work for the world it will only be because the members of the League trust it themselves and because there are no rivalries and jealousies in the matter of armaments between them. The first condition of success for the League of Nations is, therefore, a firm understanding between the British Empire and the United States of America and France and Italy that there will be no competitive building up of fleets or armies between them. Unless this is arrived at before the Covenant is signed the League of Nations will be a sham and a mockery. It will be regarded, and rightly regarded as a proof that its principal promoters and patrons repose no confidence in its efficiency. But once the leading members of the League have made it clear that they have reached an understanding which will both secure to the League of Nations the strength which is necessary to enable it to protect its members and which at the same time will make misunderstanding and suspicion with regard to competitive armaments impossible between them, its future and authority will be ensured. It will then be able to ensure as an essential condition of peace that not only Germany, but all the smaller states of Europe undertake to limit their armaments and abolish conscription. If the small nations are permitted to organize and maintain conscript armies running each to hundreds of thousands, boundary wars will be inevitable and all Europe will be drawn in. Unless we

secure this universal limitation we shall achieve neither lasting peace, nor the permanent observance of the limitation of German armaments which we now seek to impose.

I should like to ask why Germany, if she accepts the terms we consider just and fair, should not be admitted to the League of Nations, at any rate as soon as she has established a stable and democratic Government. Would it not be an inducement to her both to sign the terms and to resist Bolshevism? Might it not be safer that she should be inside the League than that she should be outside it?

Finally, I believe that until the authority and effectiveness of the League of Nations has been demonstrated, the British Empire and the United States ought to give to France a guarantee against the possibility of a New German aggression. France has special reasons for asking for such a guarantee. She has twice been attacked and twice invaded by Germany in half a century. She has been so attacked because she has been the principal guardian of liberal and democratic civilization against Central European autocracy on the continent of Europe. It is right that the other great Western democracies should enter into an undertaking which will ensure that they stand by her side in time to protect against invasion, should Germany ever threaten her again or until the League of Nations has proved its capacity to preserve the peace and liberty of the world.

III. If, however, the Peace Conference is really to secure peace and prove to the world a complete plan of settlement which all reasonable men will recognise as an alternative preferable to anarchy, it must deal with the Russian situation. Bolshevik imperialism does not merely menace the States on Russia's borders. It threatens the whole of Asia and is as near to America as it is to France. It is idle to think that the Peace Conference can separate, however sound a peace it may have arranged with

Germany, if it leaves Russia as it is today. I do not propose, however, to complicate the question of the peace with Germany by introducing a discussion of the Russian problem. I mention it simply in order to remind ourselves of the importance of dealing with it as soon as possible.

Paris -

March 25, 1919.

[Excerpted from the Book "*Woodrow Wilson and World Settlement*," Vol. 3, by Baker, Ray Stannard, pp. 449-457, (New York, 1923)]

## CHAPTER X

**THE BRAIN WAS THE LAST THING  
TO DIE**

*(How Russian literary scientist Dimitri Likhachov  
experienced the Leningrad Blockade)*

By

**Dimitri Likhachov**

[The following was translated from an article about the siege of Leningrad that appeared in SPIEGEL magazine, issue 52/1991, pages 104 ff. The article contains memoirs of literary scientist Dimitri Likhachov, who at the time was an assistant in the Pushkin House, the institute for Russian Literature of the Academy of Sciences. Likhachov wrote this account in 1957 for his two daughters, who at the time of the siege had been little children. Likhachov's account was included in "Blockade Leningrad 1941-1944", a German publication containing documents and essays by Russians and Germans that was edited by Rowohlt Taschenbuch Verlag in 1992.]

The Germans advanced quickly. Above the city floated air-raid balloons. On the tower of the Pushkin House we stood watch day and night.

Soon there were food ration cards in Leningrad. The stores emptied. The food bought on cards gradually disappeared, first the conserves and expensive products. Bread one could buy in the first time, if one had cards.

Sina, your mother, didn't even want to buy our full bread ration, but I insisted. It was clear to me that a time of hunger awaited us.

We dried the bread we didn't eat in the sun on the window sill. In the autumn we thus had a huge pillow cover full of dried black bread. We hung the sack on the wall so that the mice wouldn't reach it. Later, in the winter, all mice starved to death. In the quiet of morning, when we were all still lying in our beds, we heard a dying mouse run desperately up and down and then perish: she didn't find a single crumb in our room.

I remember one of the first night attacks. The bombs flew whistling over our house. We were lying in bed. After the howling of the bombs our house started shaking, something squeaked above us in the attic, and we heard an explosion.

The following day it turned out that the bomb had hit the crossing Gesslerovskaia and Rybazkaia – not even close to us. A policeman had been killed. A corner was torn off the building in which there was a restaurant where Alexander Blok (*a Russian writer - editor's note*) had always been. The bomb had buried the air raid shelter and destroyed the water main. The people sitting in the cellar had all drowned.

After this occurrence we decided once and for all to never again go to our air raid shelter. First of all that made no sense, and second climbing the walls from the first floor below and up again cost much energy. My father was the first who couldn't walk anymore. During bombing attacks he simply remained lying in his bed.

We tried to make our life as normal as possible. We even went for walks with you in the Botanic Garden. The photos we still have.

Due to my bright grey coat I was almost taken for a spy, for bright clothes were not yet in use among us at that

time, bright clothes were only worn by foreigners. The story happened at the Vitebsk Staton, when I wanted to go to the dacha in Vyriza. Some boys watched me and reported the danger, and fortunately my train departed, otherwise my family would have had to wait for me very long.

Spy stories were being told all the time. One was that the German planes received signals from the roofs. The luminous signals were supposed to be hidden inside chimneys, so that they could be seen only from above. Maybe there was something to these rumours, for the Germans indeed knew everything that was going on in the city.

Once we were walking along the Kamenno-Ostrovski Prospekt. It was in the evening, and a beautiful cloud was hovering above the city. It was all white and looked like whipping cream. It grew and grew, and the evening sun gave it a pink colour. In the end it took on threatening proportions.

Later we learned that the Germans had in one of their first air attacks destroyed the Badaiev food storage halls. Thus the cloud had been made by smoke. The Germans primarily destroyed food stores. Obviously they were preparing the blockade at that time already. Meanwhile more and more food supplies were being taken out of Leningrad. Nothing was done to decentralize the food stores, like the English had done in London. The removal of food supplies only stopped when the Germans had cut off all railway links. That was at the end of August 1941.

Leningrad was prepared for surrender also in another respect: the archives were burned. Ash flew through the streets. When I once went home from the Pushkin House on a particularly clear autumn day, I was surprised by a real ash rain on the Bolshoi Prospekt. This time books were burning, for the Germans had burned the book magazine of the "print yard". The ash blotted out the sun, and it got dark

in the city. This ash and the white smoke that rose above the city as a threatening cloud were the premonitions of the coming misery.

The city filled with refugees from the suburbs and peasants from the surrounding land. With their cattle and their crying children, who shivered in the cold nights, the peasants lived like gypsies in a camp. In the first time the Leningraders bought milk and meat from them, the cattle was slaughtered. At the end of 1941 this whole peasant trek was dead.

The refugees accommodated in schools and other public buildings also died. Finally there died those who had had to leave their quarters at the edge of the city, the inhabitants of Leningrad's southern districts. They also had not managed to take along any supplies when they were evacuated to other parts of the city. When one looked at them one realized the whole monstrosity of the evacuation.

In the apartments that had become free in our house the families of the Putilov workers were accommodated. When I once returned from the Pushkin House, I saw several busses in our street. Women were getting out, also some men, and many children. It turned out that the Germans had surprisingly advanced up to the Putilov works. They fired on the district with mortars. The population was immediately taken away. Later all families who remained there in the southern districts died.

I still remember how I once was in the polyclinic at the Bolshoi Prospekt. In the waiting hall people who had been collected on the street lay on the floor. They got warm water bottles on their arms and legs. They should simply have been given food, but there was no food.

I asked: "What will happen to them now?" And got the answer: "They will die." "But can't you take them to a hospital?" "With what? Besides they will have nothing to



eat there either. They need a lot, for they are in a severe state of exhaustion."

The nurses carried the corpses to the cellar. One of the dead was still very young. His face was black. The faces of starving people always became dark. The nurses explained to me that one had to bring the corpses down as long as they were still warm. When they got cold the lice came out. The city was full of lice - the starving didn't feel like "hygiene".

What I saw in the polyclinic were the first severe consequences of hunger. Those who did not get cards went hungry: the refugees from the suburbs and those from other places. They were the first to die. They slept on the floor in stations and schools.

There were people who had twice the number of cards. Housekeepers had especially many cards. They took away the cards from the dying, received those of the evacuees, took things out of the empty apartments and traded them for oil cake. Oil cake was saving the Leningraders for the second time already. The first time the Petrograders ate it from 1918 to 1920. But that famine could not be compared with the one reigning now!

The trams were still running. In August or early September I saw how soldiers were transported by tram - from southern to northern Leningrad. The Finns had broken through the front and were quickly advancing towards Leningrad without encountering resistance. But at their old frontier they stopped. In the following time not a shot was fired on Leningrad from the Finnish side. They also didn't send planes.

In the Pushkin House there was a canteen in August and September, the refectory was also opened. These places were centers for encounters and conversations. Here one learned the latest news, here one met again ... or not.

Already in July the registration of volunteers had started. All men were registered in lists. Everyone was individually called to the office of the director, who together with the party secretary put pressure on us.

We who were holders of a white pass (that meant "*exempt from war duty*" - editor's note) were put into the self-defence detachments. We got hunting rifles and had to march in step in front of the Historical Faculty.

The women went to the fields to collect cabbage stalks. The potato fields were dug up a second time, and also in the forest all sorts of edibles were found.

The worst thing was the step by step dismissal of employees. At the order of the Academy Presidium and our institute's director Pavel Lebedev Poljanski, who lived in Moscow and had no idea of what was going on in Leningrad, they "cut jobs". Every week dismissal notes were handed out.

All secretaries were dismissed, instead of them I was employed in the secretariat. The dismissals were horrible, for they meant a death sentence because the dismissed got no more [ration] cards and found no employment anywhere else. One colleague managed to save herself by becoming a nurse.

Many scientific employees perished senselessly in the Kirov Volunteers Division, without training and without weapons. And even more people lost their lives through the senseless dismissals. All ethnographers died. Also of the librarians almost none remained, many mathematicians died - young, talented ones. But the zoologists survived, they knew how to hunt.

At the university clinic I got by card for white bread. That helped us a lot. The windows of the polyclinic had already been nailed down, and the doctors held their consultations with electric light. Then the consultations ended, for there was no more power.

The windows of the refectory near the Museum of Anthropology and Ethnology were also nailed down. Here food was issued on special cards. Many employees got no cards and went here to lick the plates. A colleague tried to obtain cards for the academy, but already in October they were denied to him. At that time he was already swelled up from hunger.

I still remember how he came to me after the rejection – I was eating at a table on which a petroleum lamp was burning – and in great excitement yelled at me: "Dimitri Sergejewich, give me your bread, otherwise I won't make it home!" I gave him my ration. His weakened fingers did not obey him anymore, and he could not even button up his coat. The muscles that were not or much used died off at first. The legs were the last to deny their service. But if a man remained lying for a longer time, he no longer got up.

I remember how two black marketers came to us. I lay in bed, you children also. The room was dark. We usually made light with electrical batteries and flashlights. Two young men came in and recited their speech: "Do you have crystal, compass cases, photo cameras?" Other objects were also in demand. Finally they bought something from us. That was already in February 1942 or March. They were as horrible as corpse worms. We were still moving in our grave, but they already wanted to devour us.

Before that, in autumn, Dimitrij Pavlovich Kalistov came by and asked in jest if we sold "little doggies" or had acquaintances who wanted to give their doggies into "caring hands". At this time the Kalistovs already ate dogs and salted dog meat on storage. Dimitrij Pavlovich didn't slaughter the dogs himself, that was done for him in the Psychological Institute. When he came to us there was no single dog left in the city, no single cat, no doves and no sparrows.

The Pavlov dogs in the Physiological Institute had also been all eaten already. Dimitrij Pavlovich had got

something of their meat. Dog meat, they said, was rich in protein.

For some time I received cards for the diet refectory. There it was dark, except for some oil lamps. At those tables the "meal participants" cut off the required cards. Once the oil lamps went out, and thieves grabbed the cut-off cards. I also had my cards stolen once.

Horrible scenes happened. Some starving people literally crawled to the canteen, while others were carried to the first floor, where the refectory was located, because they no longer could climb the stairs on their own. Yet others could no longer close their mouths, and saliva dripped onto their clothes.

The people were tormented less by the hunger than by the cold that came from inside, an indefinable, probably painful cold. That's why they wrapped themselves into anything they could lay their hands on. The women wore the trousers of their dead husbands, sons and brothers (the men were the first to die) and additionally wrapped cloths around themselves.

The food the women took home, they didn't eat it in the eating room. They brought it to their children or to those who could no longer walk. A can was hanging on a rope over the shoulder, and into this can they filled everything, the water soup and the main course: two spoonfuls of porridge.

The cadets at the military school starved and died like the others. Finally the school was dissolved. Whoever was still able to do so, walked away. Some were supported by their mothers and sisters, they stumbled, got caught up in their long military coats, which hang on them like on coat-hangers, and fell down. Snow was lying already, which of course no one removed, and it was freezing cold.

Below the military school there was a food store. Here bread was issued. The buyers always asked for a little

additional bread, and these crumbs were eaten at once. Jealously they watched the scales in the light of the oil lamps (the stores were especially dark, and the shop windows were protected by wooden planks and soil).

Here the typical Leningrad theft took place. The boys, who suffered most from hunger (they were growing and needed more than others) literally threw themselves upon the bread. They didn't even run away with their booty, but only wanted to gulp down as much as possible before it was taken away from them. Expecting beatings they pulled up the collars of their coats, laid themselves upon the bread and ate as fast as they could. At home by the stairs there were already waiting the next thieves, who took food, ration cards and passes away from the weak.

Things were especially difficult for the old. Once the cards had been stolen, now new ones could be ordered. If these weak people didn't eat anything for only a day or two, they could no longer walk, and that was the end. Usually not all family members died at the same time. As long as one could still walk and buy bread, the others lying in their beds remained alive. But when also this last one could no longer walk or broke down somewhere in the street or on the stairs, then that was the end for the whole family.

Corpses were lying in the streets. Nobody removed them. Who were these dead? Maybe the child of this woman was still alive and waiting for her in the cold and dark apartment? There were many women who fed their children with the ration cards they would have needed for themselves. Those mothers died first, the children were left behind alone.

Thus a colleague of mine died. She gave everything to her child. They found her dead in her room. She was lying in her bed, and the child was lying next to her below the sheets and plucking her nose to "wake her up". Some days later her "rich" relatives came and took ... no, not the child,

but her rings and brooches. The child died later in the kindergarten.

Cannibalism began. From the corpses lying in the street they first cut off the soft parts. First the corpses were undressed, and then they cut off everything up to the bones. The corpses had hardly any flesh left. These mutilated, naked corpses were horrifying.

One should not condemn cannibalism from high up. In most cases it did not occur consciously. Those who cut off the flesh rarely ate it themselves. Either they sold the flesh by cheating the buyer, or they gave it to relatives to keep them alive. The most important thing about the food was the protein, after all. If your child is dying and you know that only meat can save it, you will also cut off some from a corpse.

However, there were also criminals who killed people to sell their flesh. In the gigantic red house of the former Philanthropic Society the following crime occurred: someone was allegedly selling potatoes there. The buyer was asked to look below the sofa, where the potatoes were supposed to be lying, and when he bent down he was hit on the neck with a hatchet. The crime was revealed by a buyer who saw traces of blood on the floor. They found the bones of many people.

In this manner an employee of the Academy of Sciences' printing house, Mrs. Vavilova, was eaten. She went to buy meat (she had been given an address where one supposedly could trade things against meat) and didn't come back. She died close to the Sytni market. Even during the day we were afraid to let the children on the street.

There was neither light nor water, nor telephone, nor radio, and also no newspapers. But nevertheless a certain communication was maintained among people.

I still remember the death of J.I. Jassinski. He was a tall, slim and very handsome man, who looked like Don

Quixote. He lived in the Pushkin House's library. Behind the book shelves was his small field mattress. He had no one at home and could no longer walk on his own. Thus he lay behind his books and very rarely appeared in the vestibule. The skin was merely hanging on his bones, and his head looked like a skull.

Once he dragged himself with a blanket over his shoulder from behind his book shelves and asked: "What time is it?" They told him. He asked again (the voices of the starving are muffled because their vocal cords shrink): "Day or night?" For, the windows were all nailed down.

One or two days later the deputy economic director of our institute, Kanaillov, chased him out of the Pushkin House. Kanaillov (a fitting name!) chased out all who were about to die in the Pushkin House, so that he wouldn't have to carry out the corpses. Nevertheless several workers, housekeepers and cleaning women lay there in agony. They had been quartered here and torn away from their families. And now, when many no longer managed to go home, they were thrown into the street to freeze to death in temperatures of minus 30 degrees [centigrade]. Kanaillov zealously watched everyone who was growing weaker. Not a single person died inside the Pushkin House.

I watched the following scene: some of the cleaning women still had some strength left, and they took the ration cards from the dying for themselves and for Kanaillov. I was in Kanaillov's office when a dying worker came in (Kanaillov and the cleaning women had thought that he could no longer get up from bed). He looked terrible: saliva was dripping from his mouth, eyes and teeth protruded. He stood in the door like ghost, like a half-decomposed corpse, and in a muffled voice said: "Cards, cards!" Kanaillov didn't immediately understand what he meant, but when he realized that the man wanted his cards back, he became angry, yelled at him and knocked him over. What happened

then I don't know anymore. They probably put him on the street.

In December 1941 there sometimes was the possibility of being evacuated by truck across Lake Ladoga. The road across the ice was called the "road of death" (and not "road of life", the embellishing name later given to it by our writers). The Germans fired on the street, it was full of snow drifts, and the tracks frequently broke in (they drove at night). It was told how a mother lost her mind. She was sitting in the truck behind, her children in the one in front. Before her eyes the first truck sank under the ice. Her driver made a big detour around the ice hole in which her children were drowning, and quickly drove on without stopping.

God alone knows how many people died on this road from exhaustion or in bombing attacks or sank in the water, froze or got lost on the way. The husband of folklore researcher A.N. Losanova lost his life on this road. She pulled him on a child sled, for he could no longer walk. On the other side of Lake Ladoga she left him sitting with the suitcases and the sled and went to fetch her bread ration. When she came back with the bread, neither sled nor husband nor suitcases were there.

People stole; they took the suitcases away from the exhausted and then pushed them under the ice. They stole a lot. Side by side every step of the way - meanness and humanity, self-sacrifice and the worst egoism.

In the winter the fires gave us much trouble. The houses burned for weeks. There was nothing to put out the fires with. The weakened people were not in conditions to take care of their "burshuika", their little round iron stoves. In every apartment there were the weak, who could no longer move, and they burned alive.

A horrible thing happened in the large house on the Suvorovski Prospect. A combined incendiary and explosive



bomb fell on this house, which was used as a hospital. It went through all floors and destroyed the stairs. The fire spread from below, no one could get out of the building. The wounded jumped out of the window: better be killed by the fall than burn to death. In the Botanic Garden the ancient fern froze to death and also the famous palms (do you remember Vsevolod Garshin's tale of the palm that broke through the glass roof of the green house and, finally free, froze to death?)

In our house the families of the Putilov workers died. Our housekeeper got their cards and thus remained healthy. On our floor the following happened: a woman took the children of the deceased Putilov workers into her room and got their cards ... but she didn't feed them. She locked the children up. They were so weak that they couldn't get up, and they lay without moving in their beds, where they quietly died. The corpses remained there for about four weeks, and thus the woman got the cards for another month. This was also a form of cannibalism, one of the worst.

The corpses of the dead didn't decompose for a long time; they were so dried out that they could remain lying around for quite a while. The families didn't bury their relatives, because they got their cards. No one was afraid of the dead. Nobody cried for lost relatives, for no one had tears. The doors of the apartments didn't close, for there was ice on the doorsteps, like there was ice all over the stairs. The water was carried up in buckets, it spilled over - the people were too weak - and froze immediately.

The cold crawled through the apartments. Thus died the ethnologist, Kalezki. When someone got to him his apartment door was open. One saw that the last inhabitants had tried to hack away the ice in order to close the door, but they had not managed. In the cold rooms dried up, non-decomposed corpses lay under blankets, carpets and furs. When had these people died?

When standing in line the people gave hope to each other: besides a certain Kulik they waited for a hero who allegedly was already on his way to Leningrad. We didn't know what was happening outside the city. We only knew that the Germans were not everywhere. There was Russia.

The "road of death" led to Russia, planes flew there, but hardly any food came from there, at least not for us. My brother Jura went by truck across the "road of death". Before leaving he promised to send us something to eat. My father waited for this package with great impatience. The only thing he thought about was Jura's smoked sausage. He talked of food all the time, remembered lunch on the Volga steamer, and when he ate his soup (or what we called soup) he wheezed. I was already very irritated by hunger, and this wheezing (I didn't know it came from the heart) and this smoked sausage made me raving mad.

I shall now tell you how we lived in our apartment in Lakhtinskaia Street (house number 9, apartment 12). We tried to stay in bed as long as possible. We put on all warm things we had. Fortunately our window panes were intact. We went to bed at six o'clock. There we lay a little in the light of the battery lamps and oil lamps.

But it was hard to sleep. The cold was inside us, it went through our bones. The body generated hardly any heat. The cold made the people edgy. It was as if someone was tickling you from the inside. This tickling got hold of the whole body and forced one to turn from one side to the other. Thoughts were all about eating.

Sina and I calculated how long we would hold out with our supplies. If we used up one slice of solid glue per day, it would last for so-and-so-many days, if we only used up one every three days - then for so-and-so-many days.

In the morning we heated up the "burshuika". With books. We took all the thick session protocol volumes of the state *duma*. I burned them all, except for the errata of

the last sessions: those were extremely rare documents. This book one could not simply put in the oven, it would not have burned. I had to check every page and threw sheet after sheet into the oven. One had to wad up the sheets and take out the ash from time to time, for there was much chalk inside the paper.

In the morning we prayed, you children also. We learned poems by heart with you. For instance "Tatiana's Sleep" and "Ball at the Larins" (*from "Eugen Onegin" by Pushkin - editor's note*), poems by Alexej Pleshtshejev: "Children come back from school, their cheeks are red from frost ...", poems by Anna Akhmatova: "My grandmother the Tatar ..." and others.

You were four years old and already understood a lot. You didn't ask for food, but when we sat at the table you watched if the food was justly shared. You were already sitting at the table one hour or one and a half hours before the meal - as soon as Mama stood by the stove. I crushed bones in the mortar. These bones we then cooked several times. The porridge was thin, thinner than a normal soup. We added potato flour so it became thicker. You kids laid the table and sat silently at your places. You watched how the food was cooked. Not a single time did you cry, not a single time did you plead for more, for you knew that everything was justly shared.

When we heated the oven it immediately got warm in the room. Sometimes we heated so much that the oven glowed. That was wonderful.

No, hunger cannot be compared to anything else, to no other reality. Hunger cannot exist besides another life: one of the two is a *fata morgana*, either hunger or life in plenty. I think that hunger is the true life, everything else is a vision. During the famine people showed their true face, they dropped the external gewgaw. Some turned out to be wonderful heroes beyond compare, while others were bad, criminals, murderers, cannibals. There was no in between.



The clouds broke apart, and God became visible. The good could see him.

The human brain was the last thing to die. When arms and legs had long denied their service, when the fingers could no longer button up the coat, when a man no longer had the strength to close his mouth, when the skin became dark, when the face looked like a skull with grinning teeth – then the brain still continued to work. People wrote diaries and showed an unheard of endurance.

The painter Chupiatov and his wife starved to death. While he was dying he painted. When he no longer had a canvas, he painted on plywood or carton. He was a "leftist" painter, from an old aristocratic family, the Anichkovs knew him well. They gave us two sketches he had painted before his death: an apocalyptic angel with a red face, who seems to have grown angry about the meanness of the bad, and the Savior, who looked like a starving Leningrader with a big head.

His best picture, however, the Anichkovs kept for themselves: a somber Leningrad inner yard, dark windows, not a single light, death has defeated life. Possibly there is still life somewhere, but it doesn't have the strength to light the oil lamps. Above the yard in the background, the night sky and the robes of the Holy Mother.

She has her head bent and looks down terrified, as if she saw what is happening in the dark Leningrad apartments.

